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REV D. M. STUART, D.D.

HISTORY OF KNOX CHURCH
DUNEDIN

DUNEDIN:

J. WILKIE & CO., PRINTERS AND PUBLISHERS.

PRINCES STREET.

HISTORY OF KNOX CHURCH DUNEDIN

BY

JOHN HISLOP LL.D., F.R.S.E.

ONE OF THE ELDERS OF THE CHURCH

PREPARED BY REQUEST OF THE OFFICE-BEARERS

WITH AN INTRODUCTION BY

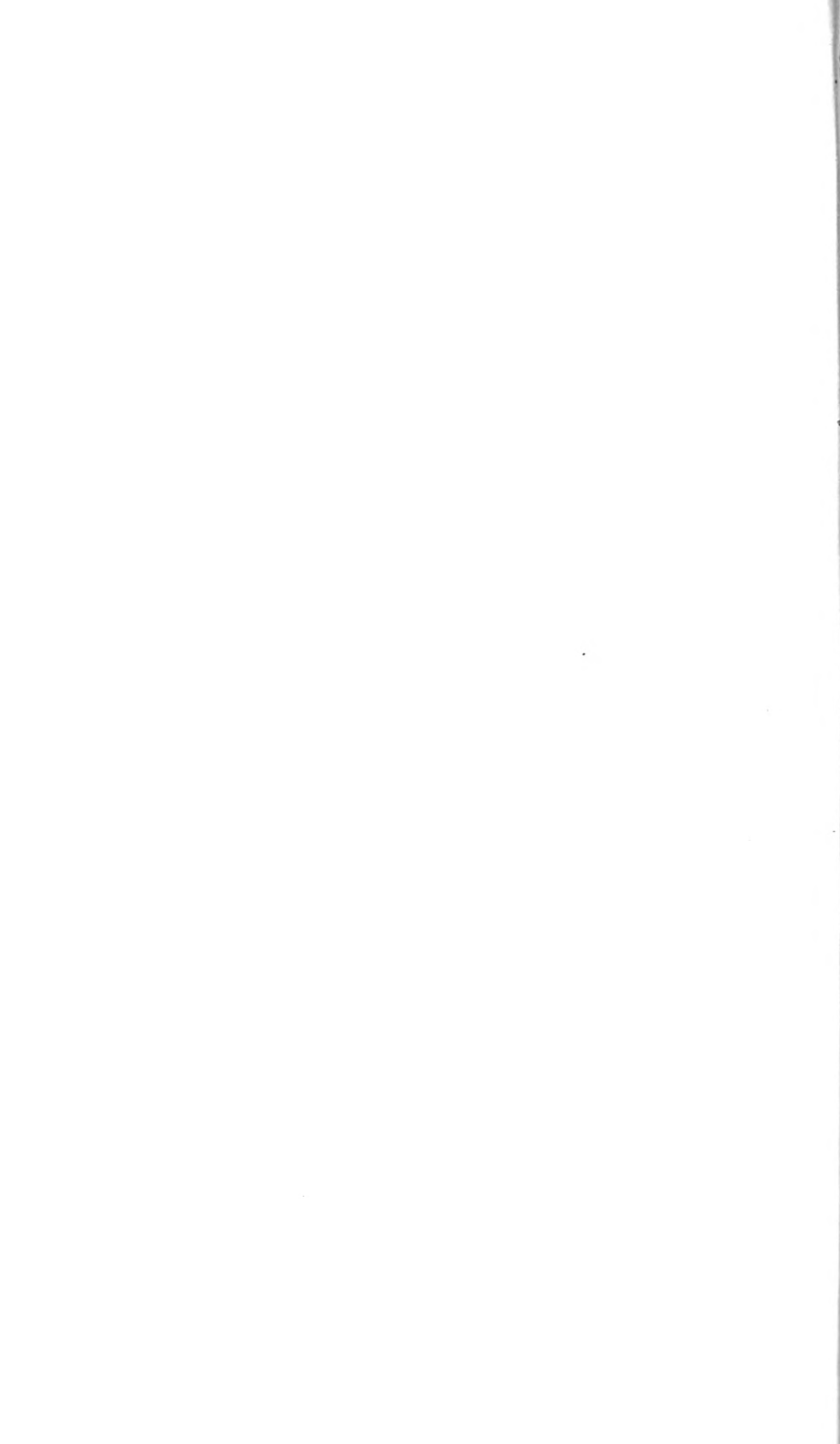
THE REV. D. M. STUART D.D.

FIRST MINISTER OF THE CHURCH

Dunedin

J. WILKIE & CO., PRINCES STREET

1892



To the
Ministers, Office-bearers, Members,
and Adherents
of
Knox Church, Dunedin,
This Volume
is affectionately dedicated by
The Author.

PREFACE.

IN the preparation of this "History of Knox Church" I have been indebted to the following sources of information:—The carefully kept minutes of the Session and of the Deacons' Court, the office-bearers' Annual Reports, *Knox Church Quarterly Statement*, *The New Zealand Presbyterian*, *The Otago Daily Times*, *The Otago Witness*, and the Rev. C. S. Ross's *Story of the Otago Church and Settlement*, and his *Otago Education and Educationists*.

I have been greatly encouraged and helped in my work by kindly words and hints from Dr Stuart, whose interesting introduction, notes, and reminiscences add largely to the value of the book.

I wish also to express my obligation to the Revision and Publication Committee appointed at my request by the office-bearers of the church. My warmest thanks are due to the Rev. Mr Davidson for the valuable assistance he so readily gave me in the revision of the proofs.

J. H.

TWEED BANK, DUNEDIN,
June 1892.



INTRODUCTION.

SOME forty-seven years ago, leading men among the laity of Scotland realised their obligation to follow with the means of grace the increasing numbers of their fellow-countrymen who were leaving every year for the colonies, animated with the passion

“ To rear an independent shed,
And get the lips they loved unborrowed bread.”

This conviction was widely prevalent in the Free Church of Scotland, and found expression in the labours of her Colonial Committee. Some years ago the Committee wrote asking to be furnished with memoirs of our congregations as a valuable contribution to the Church history of the future; and with the view of furthering the project I put myself in communication with ministers and others in the colony, but, I regret to say, with indifferent success. In prospect of the opening of New Knox Church the subject was brought under consideration, with the result that in 1876 Dr Hislop, one of the elders, undertook at the request of the office-bearers to write a memoir of Knox Church—a work which he performed most satisfactorily.

The prospect of the extinction of the debt on the church at the close of 1891—now happily effected, largely through the labours of Mr Andrew Cameron, one of the elders—being properly regarded as an event of great importance in our congregational history, the office-bearers asked Dr Hislop to recast his memoir and continue it to the present time.

I need scarcely say that Dr Hislop is known to the membership of Knox Church by services stretching over many years, and by his intimate connection with education. His training at the Normal School and the University of Edinburgh and the practical knowledge he acquired as a parish schoolmaster I regard

as a providential preparation for the work to which he was called in this colony—the work of shaping and building up the education system of Otago, and afterwards that of the Colony. Educationists of distinction have spoken with approval of the former work, which embraced primary schools, district high schools, secondary schools of a higher grade, and a university. He had, no doubt, the backing of such enthusiastic advocates of education in Otago as Mr James Macandrew, Sir John Richardson, the Cargills, the Gillieses, the Hon. Thomas Dick, Hon. James Fulton, Hon. W. H. Reynolds, Sir F. Dillon Bell, Sir Robert Stout, Sir Julius Vogel, J. Hyde Harris, John McGlashan, Donald Reid, and others; but his practical knowledge was in constant requisition to meet emergencies and overcome difficulties. His able services to education have secured him a permanent page in colonial history; and his work in connection with Knox Church will ever be held in grateful remembrance.

I venture to take advantage of these introductory notes to place on record my abiding sense of the great kindness and encouragement received by me and mine on our arrival in Otago. As soon as our good ship the “Bosworth” dropped anchor in Otago waters (January 1860), a boat was seen leaving Port Chalmers jetty, and making straight for our vessel. Pilot Driver pronounced it to be Captain Thomson’s boat, and added that he had with him the Rev. William Johnstone, the minister of the Port. On boarding us they gave us a hearty welcome, wished me comfort and usefulness in the ministry to which I had been called, and presented me with gifts of strawberries and cream, rolls of fresh butter, and a basket of bread—gifts which were as considerate as they were appropriate after our voyage of one hundred and twenty days, and stirred up in an invalid member of my family a pulse of hope. Then began a friendship which in the case of Captain Thomson lasts to this day, and in the case of Mr Johnstone—the faithful in things great and small—continued till he was called to the home above.

At the first opportunity I proceeded to Dunedin to report myself. On stepping ashore, Mr John Gillies (Resident Magistrate) and Mr John Hyde Harris (District Judge) welcomed me

with a warmth which secured thenceforward my constant affection. They conducted me to the church and manse, which were then in course of erection, and gave me assurance of hearty assistance in every work I might undertake for the spread of religion and the building up of the Church of God. I found my way to the Manse, and received kindness and welcome from Mrs Burns in the absence of her husband, who had left for Invercargill, partly on a visit to his daughter Mrs Ellis, but chiefly to organise into a congregation the scattered settlers of the district. On my leaving, Mrs Burns loaded me with fruits from her garden. These were greatly admired on board the "Bosworth," especially the gooseberries, which were as large as plums and gloriously ripe.

On the following day we made our way to Dunedin. The day was bright with sunshine, and we greatly enjoyed our passage up the bay, its shores fringed with wooded banks, and showing here and there a clearing with its white cottage and green pasture, and cattle feeding among grass up to their knees. As it had become known that Mrs Stuart was in feeble health, the late Messrs James Paterson and George Hepburn, with kindly forethought, were at the jetty to welcome us, having brought with them an arm-chair, in which they placed our invalid and carried her to our quarters in the house of Mr John Duncan. There she made rapid improvement under the medical care of Dr Purdie and the skilful nursing of Mrs Duncan. The kindness then shown us, and oft repeated afterwards, bound us to the Duncans with cords that death alone can sunder. It was my privilege to visit both Mr Hepburn and Mr Paterson at the time when they were passing through the valley of the shadow of death, and, as I looked on them and prayed with them, their considerate service to the wife of my youth always rose up in my mind, and gave softness to my voice and tenderness to my hand, as I tried by prayer and sympathy to help them in their dying hour. I must not forget that we owed to the late Mr James Wilkie, senior, the occupancy of a pleasant cottage till the manse was ready for us. Then began on the part of Mr Wilkie services to the Gospel and kindness to myself which

never failed till life's close. These are continued by Mrs Wilkie, despite advancing years, and I am sure will end only with her departure hence.

In illustration of the spirit of the founders of Knox Church, I may mention that before I was a week in Dunedin Messrs Gillies and Wilkie placed in my hands a purse containing seventy sovereigns, no insignificant sum in those early days of the settlement. When I communicated the fact to my wife she advised me to set apart twenty of them as a contribution to the building fund of the church. This was done, and they found their way to the plate on the opening day.

Our nearest minister to the south was the Rev. William Will, of Taieri. One bright afternoon shortly after our arrival I was summoned away from the preparation of my sermon to speak to him and his wife. On going out there confronted me Mr Will, on a substantial mare, attended by her foal, which was trying its budding teeth on the white clover of the street line. The foal in due time developed into the well-known "Fergus," which carried his owner for a number of years with blithe heart and sure foot through a parish compared with which the parish of to-day may be regarded as no bigger than a cabbage garden. Mrs Will, before dismounting, welcomed us to Otago in words hearty and gracious. Then Mr Will said "Take this basket, which contains samples of the products of our country." When the contents were turned out, they were found to consist of butter, honey, and fruits of various kinds. After rest and refreshment, I saw my friends mounted; and, with the heads of their steeds turned homewards, they cantered away at a seven miles an hour pace, "Fergus" following at their heels and raising aloft now his head and now his hind feet.

The welcome extended to us by the settlers was hearty beyond expression, and assumed many forms. As we talked over the goodness and favour so copiously showered upon us, there sprang up in our souls the resolution to devote ourselves to the ministries of grace and beneficence to which we had been called. I can say of one of the co-partnership that the vow was kept in the letter and in the spirit till the Master called her to

His service above. The other is still in the Church militant, and, while his supreme desire is to serve his generation according to the will of God, he has to confess that, owing in part to the lack of fireside counsel, he has in many directions come short of his purposes, and needs the forbearance and forgiveness alike of God and man.

D. M. S.

KNOX CHURCH MANSE,
June 1892.

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History of Knox Church, Dunedin.

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The earlier Churches and Ministers of Otago—Resolution to establish a second Presbyterian Church in Dunedin—Preliminary proceedings—Two Committees appointed—Presbytery approves of proposal—Commissioners to select Minister at Home—Instructions to Commissioners—Subscriptions collected—Sites for Church and Manse acquired—Contracts for Buildings—Foundation-stone of Church laid—Church enlarged—Class-room erected—Rev. Mr Stuart appointed Minister of Knox Church—His arrival with his family—New Church opened—Mr Stuart's induction—First communion—First congregational meeting—First election of office-bearers—Summary of principles that have guided office-bearers, and of the work undertaken by them—Annual Report of their proceedings—The Quarterly Statement.

THE Rev. Thomas Burns, the first minister of the Otago Settlement, arrived at Port Chalmers in the ship "Philip Laing" on April 11, 1848, at the head of the second company of immigrants. The ship "John Wycliffe," with Captain William Cargill and the first band of pioneers, had reached Otago on the 23rd of the previous month. For six years Mr (afterwards Dr) Burns was the only Presbyterian minister in Otago, and his charge extended for a considerable distance to the south of Dunedin, and for many miles to the north. In 1854 he was joined by the Rev. William Will and the Rev. William Bannerman, and shortly afterwards the Presbytery of Dunedin was duly constituted. Mr Will was settled in the Taieri district, with a charge extending from Green Island to Waihola inclusive, and as far inland as settlement had reached. To Mr Bannerman was assigned the southern portion of the Otago settlement, and for a number of years his labours embraced the whole of the inhabited districts south of Waihola. In 1858, the Rev. William Johnston was appointed minister of Port Chalmers and the surrounding localities, and in the same year a separate charge was formed at Waihola under the Rev. John McNicol. The Rev. A. B. Todd, now of Oamaru, was inducted to the ministerial charge of Tokomairiro and neighbouring localities in 1859. Although Messrs Bannerman and Will were thus relieved from the oversight of important portions of their original charges, yet, owing to the exten-

sion of settlement, their arduous pastoral labours were far from being lessened.

About the year 1857, a number of settlers in Dunedin and neighbourhood, who in the Home Country had been members of Presbyterian, Congregationalist, and other churches, met for public worship on the Sabbath in the Mechanics' Institute, under the ministry of the Rev. Mr Jeffreys, an English clergyman who had taken up his residence in Otago. Mr Jeffreys was a most worthy man, and was held in high esteem. It is believed that he would have been welcomed as a coadjutor by the ministers and office-bearers of the Otago Presbyterian Church had he consented to join them, but the very precarious state of his health prevented him from entering into any engagement of a permanent nature.

The first Church of England clergyman settled in Dunedin was the Rev. (now the Venerable Archdeacon) John A. Fenton, who arrived from Auckland in 1852, and conducted divine service in the Court-house till his people had erected a church of their own. Mr. Fenton continued in the active service of the ministry, first in Dunedin, and afterwards at Waikouaiti, till his return to England in 1863. He proved himself a zealous, faithful, and liberal-minded clergyman; and, there being no other minister in the Waikouaiti district in those days, his ministrations were largely taken advantage of and much appreciated by members of the Presbyterian and other denominations, by whom he was held in very high esteem.* He was succeeded in his Dunedin charge, in 1859, by the Rev. (now the Venerable Archdeacon) Edward George Edwards, who has from first to last maintained the most pleasant and friendly relations with the minister and congregation of Knox Church, and has often manifested his sympathy by his presence among them on occasions both of rejoicing and of mourning.

Although Mr Burns had thus been relieved of the spiritual oversight of a large portion of the district originally under his care, and

* I have pleasure in stating that Mr Fenton assured me that his reason for declining to have his new church at Goodwood consecrated was that there might be no hindrance to its being used for public worship by the Presbyterians. When the time came for organising a Presbyterian congregation at Waikouaiti he not only gave me the use of the church for our first communion, but provided the elements, &c., attended the service, and entertained Mr James Hepburn and myself to dinner. In the course of the afternoon he said, "I have had pleasure in assisting you, for your people loyally attended our public services." His kindness is engraven on my memory.—D.M.S.

had now the assistance of two fellow-labourers in the work of the ministry in Dunedin and neighbourhood, yet the increasing population and his own advancing years led his people, about the year 1858, to entertain the belief that the time had come when a second Presbyterian minister should be obtained for the town, and several meetings of the office-bearers were held to consider the question. About the same time Mr Jeffreys was compelled by failing health to intimate to those attending his ministrations that he could no longer continue his labours among them. His congregation accordingly held several conferences, which resulted in a resolution to send Home for a minister. These deliberations amongst the members of each of the two separate congregations were at first unknown to those of the other, and, on becoming acquainted with each others' views, they wisely resolved to act in concert in forming a second church and in securing a suitable minister for it.

A meeting of the members of both congregations was accordingly held in October, 1858, when a committee was appointed to ascertain whether the people were willing and able to support a second minister in Dunedin without diminishing the incomes of those already in the field. A second meeting was held about two months afterwards, when the committee were able to report that 157 persons had pledged themselves to contribute towards the Sustentation Fund additional sums to those they were already paying, which would amount in all to £315. These subscriptions soon reached £330, thus proving that, instead of being diminished, the payments to the other ministers would be increased. It was thereupon very heartily resolved to take immediate steps to erect a church in the northern part of the town, and to procure a minister for it. It was agreed to guarantee an income of at least £300 a year with a free manse. At this meeting two committees were appointed to carry out the resolutions which had been agreed to. One committee, consisting of the Rev. Robert Hood, and Messrs John Gillies, James Macandrew, John Mollison, and James Wilkie, was charged with the duty of obtaining the sanction of the Presbytery to the formation of a second ministerial charge in Dunedin, and of securing a suitable minister. The other committee, which was composed of the Rev. Robert Hood, and Messrs Robert Christie, John Gillies, Thomas B. Gillies, John Hyde Harris, George Hepburn, James Macandrew, William Mills, and James Paterson, was appointed to

collect subscriptions for the erection of a church and manse, to procure suitable sites and plans, and to proceed with both buildings with the least possible delay. Mr John Gillies was appointed convener of both committees, and he entered on the work entrusted to him with characteristic earnestness and zeal. It is not too much to say that to that gentleman's unwearied efforts and great wisdom is to be attributed, in a large measure, the remarkable success of the undertaking. It is due to the late Dr Burns to state that in all these measures he cordially concurred, and rendered to the promoters of the scheme all the assistance in his power.

On the memorial for the formation of a second charge in Dunedin being laid before the Presbytery, it was warmly supported by the Rev. Dr Burns, and was most readily assented to by the other members. The committee, with the concurrence of the Presbytery, resolved to entrust the selection of a minister to Dr Bonar (the Convener of the Colonial Committee of the Free Church), Dr Thomas Guthrie, and Professor James Miller, of the Edinburgh University. In order to give those gentlemen as correct an idea as possible of all the circumstances of the case, and thereby to enable them to judge the more accurately as to the kind of minister that would prove suitable, Mr Gillies, by appointment of the committee, prepared and transmitted to them a memorial containing a minute and interesting history of the Church in Otago up to that time, and a very able and exhaustive account of the condition of the Province respecting ecclesiastical, social, and other matters. It was mentioned in the memorial that the primitive church building, which had been enlarged from time to time to meet the wants of the ever-increasing number of worshippers, had "now reached the utmost limit which safety would warrant," that it had become much too small for the congregation, and that at the immediately preceding communion about 400 persons had partaken of the Lord's Supper. It was also stated that for the first half year after the Presbytery of Otago was constituted in 1854, the Sustentation Fund had amounted to £201, yielding a half-yearly dividend of £67 to each of the three ministers; that the fund had steadily increased; and that for the last half of the year 1858 it had reached the sum of £521, giving a half-yearly allowance of about £104 to each of the five ministers employed. It was further stated that the town of Dunedin

and the surrounding districts, under Dr Burns's care, "contained a scattered population of about 2600."

The following extracts from the memorial are worthy of a place in this record:—"From the peculiar temptations incident to colonial life, it is of the utmost importance that a pious, energetic, godly minister be settled amongst us—one who would take a particular interest in securing the hearts of young men for public good, and who would visit and allure the people to church-going habits. Our population and our church members are composed of those who at Home were members of other churches besides the Free Church, and our minister would therefore require to be large-minded, prudent, affable, gentle, yet firm, and ready for every good work. It is desirable that he be vigorous in health, but not a young man—a man rather of some experience in the ministry and in the business of Church Courts. We humbly and earnestly hope that the Great Head of the Church may direct you to a proper choice, as the enlargement and prosperity of our Church and the implanting and maintaining of religious principles both in the town of Dunedin and throughout the whole Province will much depend on your choice. We are far less anxious about the particular denomination to which the minister may belong at Home than we are to have a heavenly-minded, experienced, able, and godly minister; only he must, of course, be one who will heartily join and co-operate with the Presbytery. Our past experience in Otago and our knowledge of the people and of those who will be his co-presbyters, warrant us in assuring to any such minister not only a hearty welcome but a comfortable home in one of the most important positions in which a minister of the Gospel can be placed." As showing their thorough appreciation of the immense importance of a right selection being made, and the great dread which seemed to fill the minds of the founders of Knox Church at the bare idea of an unsuitable minister being sent them, we insert the following extract from Mr Gillies's letter, which accompanied the memorial:—"We really need an able, pious, active, godly minister. We cannot have him too soon, as every day's delay is a great loss; but, at the same time, allow me to add that the appointment of a minister inferior to what we have endeavoured to describe would be an awful calamity to this Church and Province. I pray and trust that you may be rightly directed."

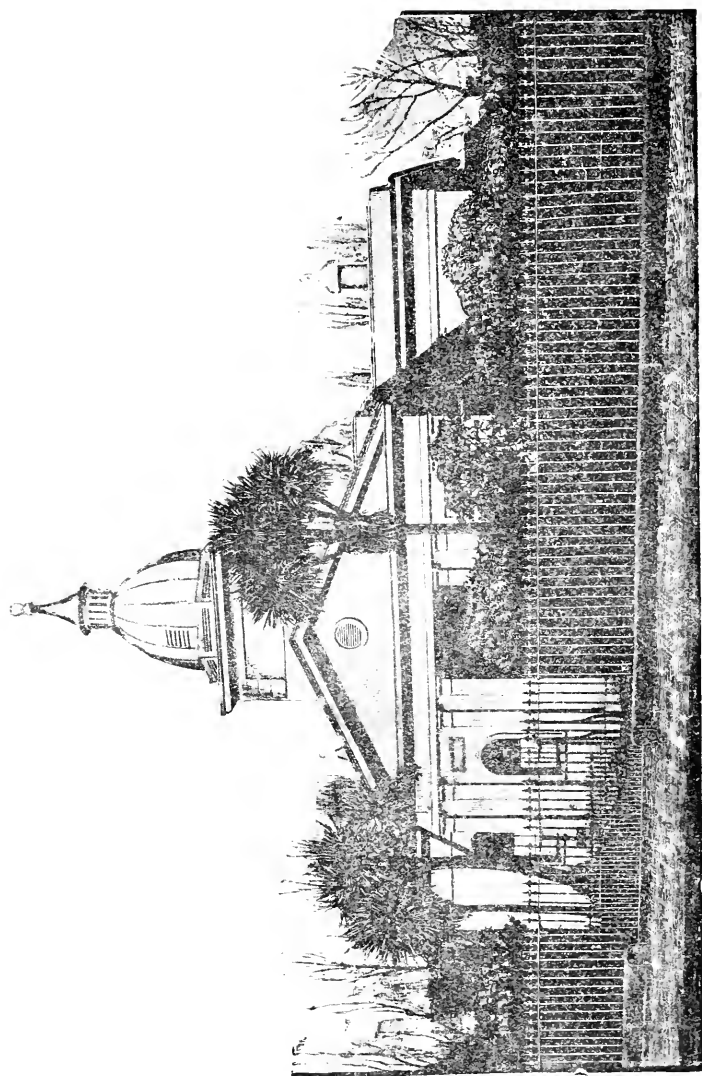
It may interest the present generation to know the spirit which

animated the founders of the congregation. They were wont to meet weekly to ask God to extend His direction to the commissioners for selecting a minister. The late Messrs J. Gillies, J. Hyde Harris, T. B. Gillies, C. H. Kettle, and C. H. Street, are said to have taken part in these meetings.

Meanwhile, the Church and Manse Building Committee had not been idle ; for, in the course of a few weeks, a sum exceeding £900 was subscribed—a comparatively large amount in those early days. Mr W. H. Reynolds is described as having been “ particularly active in obtaining subscriptions.” Mr J. Hyde Harris presented the Committee with the two quarter-acre sections at the corner of Great King street and Frederick street as a site for the church. There was at first some difficulty experienced in obtaining a site for the Manse. The Committee recognised the hand of Divine Providence in the circumstance that the three quarter-acre sections on which the Manse stands had been for many years withheld from sale, on account of a road which then passed through them, and that, just at the time when a site at a considerable distance was about to be purchased, the reserve was removed from the sections, which were then secured for the Manse, at the upset price of £37 10s. for the whole.

Mr W. Langlands, architect, prepared plans and specifications for both church and manse, free of charge ; and in August, 1859, the Committee accepted Messrs Monson’s offer to erect the church for £1997 10s. The church was calculated to contain 578 sittings, with provision for enlargement when found necessary. In November, 1859, Messrs J. & W. Somerville’s offer to erect the manse for £625 was accepted. The foundation-stone of the church was laid by Mr J. Hyde Harris on November 3, 1859, with the customary ceremonial. The Rev. Dr Burns also assisted on the occasion. On the suggestion of Mr Hyde Harris the building was named “ Knox Church.” In connection with the interesting event of the day a social meeting was held in the First Church in the evening, at which there was a large attendance. After a suitable address by Mr James Macandrew, who occupied the chair, Mr John Gillies, as convener, read a report of the various steps that had been taken by the two committees. The meeting was afterwards addressed by the Rev. E. G. Edwards and Messrs T. B. Gillies, C. H. Kettle, and Thomas Dick.





OLD KNOX CHURCH.

In November, 1859, information was received from Dr Bonar that the Rev. Donald McNaughton Stuart, minister of the Presbyterian Church, Falstone, Northumberlandshire, had been selected as minister.* On the 27th of January, 1860, Mr Stuart, with his wife and three children arrived at Port Chalmers on board the ship "Bosworth." They were kindly entertained as guests for three weeks in the family of Mr John Duncan, now of Corner Bush. They then removed to a house given rent-free by the late Mr J. Wilkie, which they occupied till they entered the manse on the 3rd of April, 1860. Mr Stuart lost no time in beginning to visit the people and to perform other pastoral work. About that time Dr Burns was deputed by the Presbytery to visit the southern parts of the Province, and during his absence the services in the First Church were conducted by Mr Stuart.

The new church was opened for divine service on the 6th of May, 1860. The Rev. Dr Burns preached in the forenoon from the text, Mark viii. 36 and 37, "What shall it profit," &c. The afternoon service was conducted by Mr Stuart, his text being John xi. 26 and 27, "Whosoever liveth and believeth in me," &c. The Rev. Mr Will preached in the evening from 2 Corinthians viii. 9, "For ye know the grace of our Lord Jesus Christ," &c. The collection at the three services amounted to £169 15s. 10d. The collection at the First Church on the same day was in aid of Knox Church building fund, and it amounted to £22 2s. 8d., the total collection for the day thus reaching the sum of £191 18s. 6d.

Mr Stuart was inducted by the Presbytery on the 16th of May, 1860. The Rev. Dr Burns presided, and preached from 2 Kings v. 14. The Presbytery appointed Mr George Hepburn and the Rev. Robert Hood, elders in the First Church, to assist in forming a temporary session for Knox Church. Shortly after his induction, the ladies of the congregation presented their minister with a communion service, pulpit gown, &c. The first meeting of the temporary session was held

* The following tradition respecting the selection of Mr. Stuart is believed to have some foundation in fact:—At the first meeting of the Commissioners, Dr Guthrie remarked somewhat to the following effect: "Some years ago I felt much interested in a young minister whom I met while attending the induction of the Rev. Thomas Duncan into Trinity Church, Newcastle. He had a strong flavour of the Grampians, and had the advantage of some travel. I would suggest that Dr Bonar make inquiries concerning his work, and report." The suggestion was acted upon, with the result that at the next meeting it was resolved to offer the young minister (Mr Stuart) the appointment.—J. H.

on May 29, 1860, and the first communion was celebrated on the 17th of the following month, on which occasion Captain Cargill and Mr. John Gillies assisted as elders. The number that communicated was about 300. The first congregational meeting was held on the 28th of June in the same year. On that occasion the Building Committee submitted a report of their proceedings. They showed that their liabilities for manse site, building of church and manse, minister's passage-money, fencing, &c., were about £2930, and that their receipts were—from Church Trustees, for the manse, £225; subscriptions and collections, £1037; total, £1262; thus leaving a deficiency of about £1668. The unpaid subscriptions amounted to £310, of which only about £100 were afterwards recovered. The meeting very heartily resolved to clear off the debt with as little delay as possible, and 87 of the members present subscribed on the spot £614 towards that object. At the same meeting the following resolutions were severally adopted:—That the sittings in the church should be let at such rate or rates as might be fixed by the Deacons' Court; that six elders and six deacons should be elected by the votes of the congregation; that a congregational prayer meeting should be held weekly; that Mr William McLelland should be elected precentor; and that the minister, Messrs J. Hyde Harris, E. B. Cargill, T. B. Gillies, and T. Dick should be appointed Trustees of the Church property.

Mr William Gowans acted as church officer till his appointment as attendant of the Supreme Court. He was succeeded in Oct., 1860, by Mr Thomas Park, who has ever since faithfully performed the duties of his office, with scarcely a day's intermission, except when he obtained leave of absence for a short time in 1881, on account of weak health.

The first election of office-bearers took place in July, 1860, with the following result:—Elders elected: Capt. William Cargill, Messrs John Gillies, John Hyde Harris, George Hepburn, James Wilkie, and the Rev. Robert Hood. Deacons elected: Messrs Edward Bowes Cargill, Thomas Bannatyne Gillies, Charles Henry Kettle, John Logan, Robert Short, and Charles Henry Street. Between the date of the election and the day fixed for the induction of the elders-elect, Captain Cargill was called away to his rest (August 6th, 1860), at the age of 76 years.

At the first meeting of the newly-appointed elders, Mr John Gillies was elected Session Clerk. He held the office continuously till his lamented death in July, 1871; when he was succeeded by Mr John Borrie, a member of the Session, who ably discharged the duties of the office till his removal to Invercargill in September, 1880. Mr Colin M'Kenzie Gordon was appointed his successor; and the duties of Session Clerk have ever since been fulfilled by him in a most efficient and satisfactory manner. The first meeting of the Deacons' Court was held on August 23, 1860, when Mr. Robert Short was appointed Clerk, and Mr C. H. Street, Treasurer to the Court. Since Mr Short's resignation in 1864, the office of Clerk to the Deacons' Court has been held successively by Messrs Edmund Smith, C. M'K. Gordon, W. T. Glasgow, George M. Thomson, and P. G. Pryde. Mr Street rendered valuable service to the Church as its Treasurer for upwards of fourteen years—up to the time of his leaving for England, in the beginning of 1875. He was succeeded in the Treasurership by Mr Walter Hislop, who still holds the office.

The elders and deacons, soon after their appointment, resolved to meet at least once a month; and the matters that have engaged their attention have been numerous and varied. While they have ever given careful consideration to strictly congregational affairs, they have also from the outset manifested much interest in the welfare of the general community. They have been hearty and liberal in their support of missionary and other schemes of Christian usefulness in which their own church has been engaged; while their relations with other denominations have been of a friendly and satisfactory nature. They have also taken an interest in those questions of ecclesiastical polity that have from time to time engaged the consideration of the Church Courts, and have always been in favour of reasonable progress.

The office-bearers submit to the congregation at each annual meeting a report for the preceding year of their own proceedings and of the work accomplished by the several agencies and schemes connected with the church. The annual report contains also the names of the elders, deacons, Sabbath School teachers, and office-bearers of the different committees and societies engaged in the church work. Abstracts of the congregational accounts are also furnished. For some years past a quarterly statement relating to the affairs of the congregation has also been placed in the hands of members and adherents.

CHAPTER II.

Biographical Sketch of the Rev. Dr Stuart up to the date of his leaving
Home for Dunedin.

THE following biographical sketch of Dr Stuart cannot fail to be read with interest. It is copied from Cox's "Men of Mark of New Zealand," and Ross's "Education and Educationists in Otago":—"Mr Stuart was born in the year 1819, in a hamlet on the banks of the Tay, and began his education in the parish school of Kenmore, which was conducted by Mr Armstrong, a university man. In this school, which stands where the Tay issues from its parent loch, a succession of lads, bred on the slope of the Grampians, have been trained for the Universities for at least a century. 'Though in my first teens,' he said on a public occasion, 'before I had access to a newspaper, yet in no sense was I a waif, for I was within reach of church and school and such books as Bunyan's "Pilgrim's Progress," Boston's "Fourfold State," Hervey's "Meditations," "The Scots Worthies," one or two histories, and Burns's poems. To these institutions and books I am a debtor to a degree more than I can express. Still, it was a red-letter day in my life when I was asked as a boy to become reader to an old couple who received the *Scotsman* newspaper from a son who had pushed his fortune in the South. I then heard for the first time the glowing words of Brougham and Russell, and Peel and Graham, and became acquainted with the questions and discussions which engaged the high court of Parliament. My little world, hitherto bounded by the Grampians, suddenly embraced London and Paris, the Indies and the Americas. In the *Scotsman* I found a schoolmaster with more force and greatness than Mr Armstrong, at whose feet I had sat for years.'

"Mr Stuart was instructed, in his village school, in Gaelic, English, Latin, Greek, and mathematics; and, with a view to acquiring fluency in speaking English, he was sent for two summers into the Lowlands. Like other young Highlanders who had set their hearts on getting to college, he, when a mere boy, took to school-teaching, a calling which then yielded little pay, but which afforded opportunities for reading and study. In order to keep himself abreast of the doings

in the great world, he now resolved to get a newspaper. With that object in view he opened communication with the editor of the *Fife Herald*, and induced him to accept his offer to furnish him with the news of the town of his habitation in exchange for his weekly paper. When it was known that the weekly carrier put such a prize into Mr Stuart's hand, he was inundated with applications for a reading of it; and in the interest of peace he had to give his landlady—Granny Brown—a discretionary power in lending it. In 1837 he bought the goodwill of an 'adventure school' at Leven, Fifeshire, which enabled him to start with one scholar at threepence per week.* For six weeks he met his solitary pupil for the full number of regulation hours. This circumstance drawing general attention, led to an attendance of pupils which put it within his power in three years to enter St. Andrews University. A bursary, and assistance in kind from a home which never withheld from him prayer or sympathy or cheer, placed him at his ease for the four years of his undergraduate course. 'When I went to college,' he once said, 'my first engagement was to join a firm of six members to secure the celebrated *Edinburgh Witness*, edited by Hugh Miller. We prized the prelections of our professors, but the arrival of our newspaper never failed to withdraw us for an hour from science and philosophy. The questions and discussions with which it dealt had an irresistible charm. Prizing the newspaper, I never grudged its cost, or deemed the hours devoted to its study as wasted or lost.'

"The quiet university town felt the non-intrusion agitation, which shook Scotland from end to end, and in 1843 caused the disruption of its historic Church. The movement influenced the students—some standing by the authorities in favour of the existing order of things, and others going for reform in the Church and in the government of the University. The election of the Lord Rector became a *casus belli*. The reform party brought forward Dr Thomas Chalmers in opposition to the nominee of the Senatus, and carried his election. Mr Stuart, who represented his 'nation,' voted with the majority. The Senatus in its haste summoned the rebels, as they were termed, and

* A letter received by the writer from Dr Stuart, dated "Leven, Fifeshire, 21st July, 1888," begins:—"I am now writing at a very early hour opposite the hall which I rented in 1837, and where I opened a school with one scholar—the only one for six weeks. I traced her out last night, and hope to see her after breakfast. I spent two hours with the banker of the place, another pupil, and through him I traced many of the scholars of that distant day." In a subsequent letter he wrote, "I have seen my first scholar, now a maiden of 57 years. I found a few old friends, with whom I had pleasant talk of long, long ago."

asked them to submit to an admonition for their part in the election. They respectfully declined, on the ground that their action was within the limits of the constitution ; whereupon the Senatus, by a large majority, expelled them. The expulsion touched Mr Stuart and two others in both purse and pride, entailing many grievous consequences, which, however, did not long outlive his restoration and that of his fellows by a Royal Commission. Leaving St. Andrews, he entered the New College, Edinburgh, where as a theological student he had the advantage of sitting at the feet of Dr Chalmers. In 1844 he received the appointment of Classical Master, and shortly after that of Principal, in a first-class school near Windsor. He carried on his studies for the ministry in London, under Drs Lorimer, McCrie, and Hamilton, and completed them in Edinburgh. On receiving from the Free Presbytery of Kelso his license to preach the Gospel, he returned to Windsor, and some months thereafter was called to the Presbyterian church of Falstone, in the upper district of the North Tyne, on the English border. Here he laboured for ten years with much acceptability, success, and happiness, preaching, organising schools, and diffusing a knowledge of literature," until the end of 1859, when he was selected by the commissioners to be the first minister of Knox Church, Dunedin.

CHAPTER III.

In Memoriam : Captain William Cargill—Mrs Jessie Stuart—Mr C. H. Kettle.

IT has already been stated that Captain Cargill's lamented death (Aug. 1860) occurred shortly before the day fixed for his induction as one of the elders of Knox Church. It is worthy of notice that he was a direct lineal descendant of Donald Cargill, the celebrated covenanting minister, who, after having been hunted for a time from place to place, and after many hair-breadth 'scapes during the persecution in Scotland in the reign of Charles II., was at length taken and condemned to suffer martyrdom at the Grassmarket, Edinburgh, in July, 1681.

William Cargill was born at Edinburgh in August, 1784, and was educated at the High School of that city. When a youth he enjoyed for a time the privilege of receiving private tuition from the eminent Dr Thomas Chalmers, with whom he afterwards maintained an affectionate friendship. At the age of eighteen he entered the army. He saw much active service in India, and afterwards in the Spanish Peninsular war, where he acquitted himself with much bravery and distinction, and was in due course promoted to the rank of captain. He received the Peninsular medal with seven clasps in consideration of his distinguished conduct in seven famous battles in which he had been engaged. These were the battles of Busaco, Fuentes de Onoro, Vitoria, Nivelle, Nive, Orthez, and Toulouse. He was on his way with his regiment to join the British forces under Wellington, after Napoleon's return from Elba, but, his ship being detained by unfavourable weather at sea, the battle of Waterloo had been fought before his regiment could reach its destination.

Captain Cargill retired from the army in 1821. For a time it was his wish to emigrate to Canada, but from this he was dissuaded by his friends. He occupied himself in various civil pursuits in the Home Country until 1844, when his services were secured by the New Zealand Company of London, as organising agent for the projected Scotch settlement of Otago. His practical wisdom and shrewdness enabled him to place the necessary preliminary arrangements on a satisfactory basis; and in November, 1847, he left Britain with the first band of

Otago colonists in the ship "John Wycliffe," and, as already mentioned, reached Port Chalmers on March 23, 1848. Here he filled the position of agent for the New Zealand Company, and of representative of the Otago Association till the dissolution of the Company in 1850. He continued, however, to administer the affairs of the settlement for a time, and held the office of Commissioner of Crown Lands until his services were dispensed with by Governor Sir George Grey. On the coming into operation of the Constitution Act of 1853, the settlers of Otago expressed their approval of his past conduct, and their confidence in his ability and wisdom, by unanimously electing him as the first Superintendent of the Province in September, 1853. In December of the same year he was chosen to be a Member of the House of Representatives, and attended the meetings of the General Assembly at Auckland in the sessions of 1856 and 1858. He was re-elected Superintendent of Otago in November, 1855, and held office until January, 1860.

After his retirement from the office of Superintendent, Captain Cargill lived in comparative seclusion, taking no part in public affairs, but still looking on with interest, and carefully noting the prosperity and progress around him, happy in the bosom of his family, and satisfied that his mission on earth was accomplished. He took a warm interest in the formation of Knox Church congregation, and attended its public services till within a fortnight of his death. The following description of Captain Cargill is taken from *The Otago Witness* of August 11, 1860 :—"He was somewhat under the middle size, being 5 feet 5 inches in height, strongly made, and with a strong constitution. His grey hair, lofty forehead, and breadth of brow gave him a venerable and intellectual appearance. His habits were abstemious, and he was an early riser. He usually rose between 4 and 5 o'clock, and he was up to the last, and from his early youth, a great reader. There was therefore no subject of general interest upon which he was not well informed. He was social, and extremely considerate of the feelings of others. His company was, to those intimate with him, most agreeable. His political views were fixed upon principles, and were therefore unchangeable. He pursued the course which he deemed right, without swerving to the right or the left, and no earthly consideration could make him deviate from the right line."

The following resolution with reference to Captain Cargill's de-

cease was passed by Knox Church Session at its first meeting, August, 11, 1860:—"The Session feel it their duty to record their humble acquiescence in the will of the Divine Head of the Church in calling away from the service of the Church militant Captain William Cargill, formerly an elder in connection with the First Church, Dunedin, who died after an illness of eight days, on the 6th instant. He attended at this church since it was opened, and was duly called to the eldership by the votes of the congregation. His edict was served and no objections lodged, but he was called away before his induction to the office. He was much esteemed as a man and as a Christian, and his loss is much regretted by this church, as well as by the community."

Captain Cargill is now represented in Knox Church Session by his son, Mr E. B. Cargill, who has ever manifested a warm and intelligent interest in the welfare not only of the congregation, but also in all the schemes and institutions of the Church of Otago and Southland. Among other posts of public usefulness, he has held for a number of years the offices of joint convener of the Synod's Theological College Committee, and member of the Council of the University of Otago.

Scarcely had the minister with the aid of his office-bearers succeeded in bringing the various congregational agencies into fair working order, when he was overtaken by a sore and grievous trial in being called on without warning to part from his amiable partner in life, who, at the comparatively early age of thirty-two years, was suddenly removed from her family and her work on earth to the home above, where her thoughts had for many years ever delighted to dwell. This most sad event occurred on April 16, 1862, to the unspeakable loss of her husband, her children, the congregation, and indeed of the general community.

Jessie Robertson was born at Windsor, England, in 1830, and was educated partly under her father, who held for some time the headmastership of the chief primary school in the Royal Borough, and the office of Diocesan Inspector of Schools. Mr Stuart, during his residence in the neighbourhood of Windsor, became acquainted with Miss Robertson; and when he had been settled in his ministerial charge at Falstone for about a year, he returned to the south and was

united to her in marriage in Slough Church, in July, 1850. The next nine years were spent by the young couple in the Presbyterian Manse of Falstone, where their three sons—William, Alexander, and Donald—were born. While giving her chief attention to her family and household, the claims of religion and her neighbours were not overlooked by Mrs Stuart, who fulfilled in an eminently exemplary manner the duties appertaining to her position as the wife of a country clergyman.

As already stated Mr and Mrs Stuart and their children reached Dunedin early in January, 1860, and after a time were settled in Knox Church Manse. Mrs Stuart's many excellent qualities, her good example, and her earnest desire to prove useful, soon gained for her the esteem and confidence of the members of the congregation and of the general community, and to all appearance she seemed destined, like her husband, to become a great power for good. Great were the grief and disappointment when in little more than two years after her arrival in Dunedin she was called away by the inscrutable decree of her Heavenly Father. The poignant grief that wrung the heart of her bereaved husband called forth expressions of the deepest sympathy from the entire community. The Provincial Council, then in session, on being informed of Mrs Stuart's death, resolved, out of respect to her memory, to adjourn till after the funeral.

Mrs Stuart's remains were conveyed to their last resting-place on Saturday, April 19th. It was stated by the *Otago Daily Times* that a very large number of the inhabitants testified their respect for the deceased by forming part of the funeral cortege, which numbered fully 150 persons, and that many of the shops and even some of the hotels were closed on the occasion. Mr Stuart and his eldest son were accompanied by the venerable Dr Burns, and among those who followed were the Rev. E. G. Edwards; a number of clergymen of the Presbyterian and Wesleyan churches; Sir John Richardson (Superintendent of the Province); members of the Provincial Council; and Messrs Cutten, Hepburn, Dick, Cargill, Gillies, Reynolds, McGlashan, Paterson, Hislop, &c. The service at the grave was conducted by the Rev. Mr Will.

The Session of Knox Church expressed their feelings regarding this sorrowful event in the following resolution:—"The Session record their deep sympathy with their minister in the late bereavement



KNOX CHURCH MANSE.

with which he has been visited in the death of Mrs Stuart. They feel that in this dispensation of Divine Providence the congregation and the whole community have sustained a great loss. Her deep-toned piety and exemplary conduct, both in her sphere as the minister's wife and as a Sabbath School teacher, endeared her to all God's people, and her amiable manners and consistent Christian character secured to her the respect of all who knew her." Some years afterwards the minister presented to the church two communion cups as a memorial of his late wife, and the Session cordially accepted the gift.

A neatly designed marble tablet, let into the wall of the new church at the right hand side of the pulpit platform, bears the following inscription :—

SACRED
TO THE MEMORY OF
JESSIE,
THE BELOVED WIFE OF THE
REV. D. M. STUART, D.D.,
WHO DIED AT THE MANSE,
16TH APRIL, 1862,
AGED 32 YEARS.

"BLESSED ARE THE PURE IN HEART,
FOR THEY SHALL SEE GOD."

MATT. V. 8.

ERECTED BY THE LADIES OF THE
CONGREGATION.

Within two months of Mrs Stuart's removal, the congregation and the community sustained another great loss in the lamented death of Mr C. H. Kettle, which took place on June 5, 1862. He had taken an active and prominent part in public affairs for a number of years ; he was one of the first-appointed deacons of Knox Church, and had been chosen a member of the Session shortly before his death.

Charles Henry Kettle was born at Dover, England, on April 6, 1821. In his youth he received a liberal education, and having adopted the profession of land surveyor, he emigrated to New Zealand,

and entered the service of the New Zealand Company at Wellington shortly after the foundation of that settlement. He was then quite a youth, and was much esteemed by all who knew him for his steadiness of principle and correctness of behaviour. He remained attached to the Survey Staff at Wellington till 1844, when he visited England, and there came into contact with some of the leading men of the New Zealand Company. This led to his being engaged with Captain Cargill in laying the foundation of the Otago settlement, of which he was appointed Principal Surveyor. In all his undertakings Mr Kettle was conscientiously painstaking, and gained for himself the reputation of being an eminently useful public officer. It was generally acknowledged that his survey of the Otago Block was accomplished with masterly precision.

Mr Kettle held the office of Chief Surveyor of Otago under the New Zealand Company until its dissolution in 1852, and was then appointed Government Surveyor by Governor Sir George Grey. He soon resigned this position, and retired in 1853 to a property he had acquired at Kaihiku, in the Clutha district, where he engaged in pastoral pursuits for some years. In 1860 he leased his farm and again took up his residence at Littlebourne in the immediate suburbs of Dunedin. He occasionally practised his profession of surveyor, and in 1861 he was appointed Provincial Auditor of Otago. He was about the same time chosen to represent the district of Bruce in the General Assembly.

While performing his official duties with most scrupulous fidelity, Mr Kettle found time to take a hearty and active interest in every project that had for its object the promotion of the best interests of his fellow settlers; in fact, his whole life was a distinct embodiment of practical Christianity. He was one of the originators of the Dunedin Young Men's Christian Association, and up to the time of his death did much to promote its usefulness and success. He particularly interested himself in the success of the Maori Mission, to which he rendered valuable service. He took a warm and active interest in Knox Church congregation, and in the success of its various agencies. Although possessed of considerable force of character, yet he was naturally of a quiet and retiring disposition. It was in the discharge of social duties and in the amenities of private life that his genuine Christian spirit and his many excellent qualities most con-

spicuously manifested themselves. His was a most lovable character, and his memory is still affectionately cherished by his surviving friends who knew his worth and deplored his early death.*

The Session of Knox Church adopted the following minute with reference to Mr Kettle's death:—"The Session record the death of Charles Henry Kettle, which took place on the 5th inst., at the age of 41 years. He died of gastric fever, leaving a widow and nine children, with whom the Session deeply sympathise. They deplore the loss to his family and this church by his removal from amongst them when just entering on his duties as an elder; but at the same time they rejoice that they can with confidence indulge the hope that what has been our loss has been gain to him, and this hope they ground on his strongly expressed faith in Jesus Christ as his only hope, and on his consistent walk and conversation for many years."

* The minister sat up with Mr Kettle during his last night on earth. His medical attendant had left special instructions that the patient was to be kept in the horizontal position. About 1 o'clock, a.m., he looked at him, and noticing his eagerness for the removal of the flannel band over his chest, the minister took his knife and severed it. The dear patient, lifting himself into a sitting posture, threw his arms around his neck, then resumed the recumbent position, and lay quietly till he passed away in the afternoon.—D.M.S.

CHAPTER IV.

Bible Classes—The Minister's Sabbath Morning Class—Mr Reith's (now Mr Chisholm's) Sabbath Afternoon Class—Appeal by the Session—Mrs Burn's Saturday Morning Class—Miss Fitzgerald's Advanced Class—The Weekly Prayer Meeting in Class-room—Prayer Meetings in former years.

AT the very commencement of his ministry in Dunedin Mr Stuart started his Sabbath morning Bible Class, which has ever since been continued with most encouraging success, and with an increasing attendance. It meets in the class-room of the Old Church at 10 o'clock a.m. The minister and his office-bearers have ever attached the utmost importance to the Bible Class, regarding it as the connecting link between the Sabbath School and full communion with the church, and as calculated under the blessing of God to be a powerful means of preserving the young of both sexes from yielding to the temptations and snares of the world on which they are just entering, besides training them for future usefulness both in the church and in the community. Dr Stuart has stated that this class has a place in his heart next to that of the pulpit itself. A considerable number of the most active and useful men and women of the congregation—some as office-bearers, and many as Christian workers—have been members of the class. There can be no doubt that very many of those who have passed through it have had their knowledge and their love of Divine things greatly enlarged by the lessons they have received.

In the beginning of the present year (1891) Dr Stuart was prevailed upon, though with difficulty, to resign his beloved Bible Class into the hands of his colleague, Mr Davidson, whose work in connection with it promises to be attended with much success. The number at present on the roll is 118 (58 young men and 90 young women), the average attendance being 115.

About the beginning of 1877 Mr John Reith opened a Bible Class for senior boys drafted mainly from the Sabbath School. The class met in one of the side rooms of the new church. It was conducted

by Mr Reith for about four years with much ability and with satisfactory results, and on his retirement in 1881 it was transferred to Mr Robert Chisholm, who had been for many years an earnest and successful teacher in the Sabbath School. This Bible Class has ever since been conducted by Mr Chisholm with the utmost enthusiasm and success, very much on the same lines as those of the Minister's Bible Class. It has been well attended and greatly prized from the outset, and there is good reason for believing that Mr Chisholm's devoted labours have been eminently blessed of God. For some years past the class has supported two native teachers in the mission field of the church. A large proportion of the members of the class, in common with those of the Minister's Bible Class, are led to join the fellowship of the church from time to time, and the teaching staff of the Sabbath School is largely recruited from the same sources.

In February 1878, shortly after the Colonial Education Act of 1877 came into operation, the Session made the following appeal to the congregation :—" The Session, in view of the exclusion of all religious instruction from the day schools, seek earnestly to impress upon the members of the congregation the increasing importance of this agency of the church [the Sabbath School], and while thanking the present teachers for the assistance they have already rendered, they would urge upon them the necessity of being regular and punctual in their attendance, and they would solicit the aid of others who are willing to take part in this good work. They are convinced that if more men and women of piety and intelligence, and who are at the same time gifted with the power of teaching, would come forward to assist in this work, they would greatly encourage those who are doing their best to impart religious instruction to the young of the congregation, while at the same time they would render great service in building up the Church in our land. The Session would call attention to the fact that there are yet two rooms in the new church which might be utilised for senior classes of the same nature as that conducted by Mr Reith. They are anxious to see this important part of the field occupied by earnest labourers."

In response to this appeal Mrs Burn, of the High School, conducted for a time an experimental Saturday morning class for Biblical instruction. The time of meeting was unfavourable, but the Session

felt assured that the study of the Life of Christ had proved a permanent gain to the thirty young women who were able to attend. About the same time Miss Fitzgerald, of the Normal School, formed an advanced class for girls, with a view to their preparation for the work of Sabbath School teaching, but the state of her health compelled her to discontinue her useful work in 1879. This class was then conducted for a time by Miss Jardine (now Mrs Will, of the Manse, East Taieri) with most gratifying success. The class is now merged in Mr Chisholm's.

The Congregational Weekly Prayer Meeting, conducted by the minister with the assistance of the office-bearers and friends, has been held without intermission since the very outset. It meets in the classroom of the Old Church every Thursday evening, at half-past 7 o'clock, and lasts for about an hour. Special attention is given at the meetings to all matters affecting church work, and to the operations of benevolent and philanthropic institutions.

Subject to occasional interruptions, a special week of prayer has been set apart annually for a number of years, and has proved a season of spiritual profit and enjoyment to many. Meetings are held from Monday to Friday inclusive, and besides praise, prayer, and the reading and exposition of portions of Scripture, short addresses have usually been given on these occasions on such subjects as the following :—"Christ our Prophet," "Christ our Redeemer," "Christ our Intercessor," "Christ our King," "Christ, the Church's King," "The Lord's Supper," "Our Young Communicants," "Religious Decision," "Personal Responsibility," "Christian Work," "The Christian Race," &c. For several years prayer meetings, usually conducted by office-bearers of Knox Church, or the congregational missionary, were held at Pelichet Bay, N.E. Valley, Wakari, Pine Hill, and Mr Simpson's house, near the Water of Leith.

CHAPTER V.

The Sabbath School—The Church School Superintendents: Mr J. Gillies (1860); Mr C. H. Street (1860-75); Mr D. Wright (1875-80); Dr Macdonald and Mr W. B. Harlow (1880-83); Mr J. Reith (1884-1890); and Mr W. T. Todd (1890)—Juvenile Industrial Exhibition (1884)—Annual Gift-Day, begun in 1885—Schools at Wakari, N.E. Valley, Ravensbourne, Pine Hill, Mount Cargill, and Leith Valley—Pelichet Bay School: Messrs J. Grant, R. Dalgleish, and W. G. Jenkins—Sabbath School Missionary Boxes.

THE value of the Sabbath School as a most important auxiliary of the Church was fully recognised by the minister and office-bearers of Knox Church from the very outset. The church was opened for Divine service on May 6, 1860; and a week afterwards (May 13), a Sabbath School was begun under the superintendence of the late Mr John Gillies. As far as can be ascertained, the first staff of teachers consisted of Mrs D. M. Stuart, Mrs Macgoun, Miss Brown (now Mrs T. Moodie), Miss E. Brown (now Mrs Herdman), Miss Gillies (now Mrs Macrae), Miss Logan (now Mrs Berwick), Miss Macgoun (now Mrs Boot), Misses Revell,* and Purdie. Messrs R. S. Allen, S. Croker, F. W. Falconer, R. Gillies, G. Hepburn, T. Moodie, and Alex. Stewart. After a few months of valuable service, Mr Gillies retired from the active duties of superintendent, but until the day of his death he never ceased to cherish a warm interest in the welfare of the school. The late Mr C. H. Street was appointed his successor.

* Miss Revell was born and reared in London. She came to Otago in the first days of the settlement with a family with whom she served for a time. She was well educated, and had great force of character. She joined the staff of the Sabbath School on its establishment in 1860, and proved a very successful teacher. Her pupils revered her. It was the opinion of Messrs Gillies and Street, and in which I concurred, that she was a born teacher, who readily found her way to the confidence and affection of her pupils. She returned to London many years ago to be with her mother in her old age. During my Home visit I found her out, and was delighted to learn that she was still the servant of the Sabbath School, and as successful in her work as when she taught in Knox Church School twenty-five years ago. She was the pluckiest little woman of my acquaintance. Bad roads and wet weather never kept her from Bible Class, Sabbath School, or public worship. I remember when a week's rain from the south-east had flooded the whole of the Flat, leaving only small patches visible. I was in my place at 9.45 on the Sabbath morning to meet the Bible Class, but of the large number on the roll Miss Revell alone turned up, having fortified herself for the journey with leathern gaiters. That forenoon only twenty-five persons appeared at the morning service, of whom five were women. Miss Revell was a worker wise and energetic. I think of her as one of our church founders.—D.M.S.

The school was carried on for a time under difficulties, as it met in the interval between the forenoon and the afternoon church services. But in July 1862 an alteration was made in the hours of public worship by postponing the afternoon service to six (afterwards changed to half-past six) o'clock, thus giving, as the Session minute somewhat naively states, "greater opportunity for doing justice to the Sabbath School, and also being a preventive to the wandering of young men and women on the Sabbath evenings." The alteration was made also to meet the case of female servants who could not make arrangements for attending at the afternoon service. The change, however, was postponed for some time after it had been resolved upon "in order that the Wesleyan minister might have the use of the church on the Sabbath evenings." The change of the hour of meeting brought about a marked improvement in the Sabbath School attendance, which rose at once from about 100 to 175. The school continued to prosper, and in 1870, the tenth year of its existence, the attendance had increased to 330 scholars, with 52 teachers. Mr Street's tact and his courtesy towards the teachers, combined with his regularity and punctuality of attendance and his admirable administrative ability enabled him to carry on the work of the school with remarkable smoothness and success. After nearly fifteen years of zealous devotion to his duties as superintendent, Mr Street—in view of his contemplated visit to the Home Country—resigned his charge at the close of the year 1874. By that time the attendance had increased to 480 scholars.

A new and interesting feature in the organisation of the school was introduced about the beginning of 1874. This was the formation of a separate department for the younger children, whose instruction in a manner suitable to their years and capacity was undertaken by Mr David Ferguson, assisted by Miss Gourley (now Mrs Wadie) and other volunteers. This primary school meets in the class-room of the Old Church every Sabbath afternoon; and to Mr Ferguson is due the credit of having made it a useful adjunct of the main school. He continued his valuable services until his removal to Ravensbourne in 1881. He was succeeded by Mr Clement White, who is still in charge of the department, which he manages with much ability, enthusiasm, and success. In this work he is greatly helped by several well-qualified lady assistants. By means of a black-board, pictorial illustra-

tions, and lively and suitable hymns, lessons are given to about 250 little children in a way suited to their capacity. As the scholars become sufficiently advanced they are drafted off to the main school.

For some time before his retirement Mr Street had advocated the engagement of a superintendent who should be able to devote a very considerable portion of his time and attention to Sabbath School work. This proposal was favourably entertained by the office-bearers, by whom it was laid before the annual congregational meeting in 1874. It was thereupon agreed that a congregational missionary should be engaged to assist the minister to some extent in his pastoral work, and more particularly to devote himself to the religious instruction of the young of the congregation. The selection of a suitable person was committed to the Rev. R. Howie, of Glasgow, and to Messrs James Adam and R. S. Gardner, both of whom were at that time in the Home Country. These gentlemen made choice of Mr Duncan Wright, who with his family arrived at Dunedin in November 1874. He entered on his important duties in January 1875, with spirit and zeal.

During Mr Wright's superintendency much useful work was done. Meetings of the teachers began to be held statedly for the preparation of the lessons to be given to the scholars, and for the discussion of questions of a practical nature relating to Sabbath School work; and large additions of suitable books were made to the library from time to time. Until the year 1877 the work of instructing the very large number of scholars in attendance was carried on under considerable difficulty, owing to the unsuitable arrangement of the pews; but after the removal of the church services to the new building, the seating in the Old Church was altered in such a manner as to admit of the several classes being so arranged as to place the scholars in each class immediately within sight and hearing of the teacher, thus enabling the work of every class to be carried on much more effectively and comfortably. The number of separate classes that can now be conveniently seated around their respective teachers is about sixty.

In December 1876 Mr Wright, having been offered an appointment in connection with the Dunedin Young Men's Christian Association, requested to be relieved from his engagement as congregational missionary on the ground that the proposed duties would be more congenial to his tastes, and would afford him an extended field of usefulness. He expressed his willingness, however, to continue his ser-

vices as superintendent of the Sabbath School, and to assist in his turn in carrying on the Sabbath services at Ravensbourne, and on this understanding his resignation as congregational missionary was accepted. He continued in charge of the Sabbath School until the beginning of 1880, when the pressure of other engagements necessitated his resignation. The following resolution was passed by the Session on the occasion:—"In receiving the resignation of Mr Wright as superintendent of the church Sabbath School, which he has held for over five years, the Session records its high opinion of his valuable services to that institution, and its conviction that the Gospel has in many ways been commended to the young of the congregation by his unflagging zeal and practical wisdom." It is due to Mr Wright to state also that during his engagement as congregational missionary his work was manifold, and was heartily and efficiently performed.

It was with much satisfaction that the friends of the school saw the office vacated by Mr Wright filled by Dr William Macdonald and Mr W. B. Harlow, who had agreed to act as joint superintendents. After a short period of most invaluable service Dr Macdonald was compelled by the state of his health to withdraw from the work for a time. He returned to his post in April 1883, but at the end of the year the same cause necessitated his relinquishing a position for which his rare abilities so pre-eminently fitted him. For three years Mr Harlow gave much of his time and attention to the work of superintendent, and on his retirement in 1883 the Session recorded its thanks to him for his valuable services to the school for eleven years as a teacher, and for three years as superintendent. The teachers at the same time recognised in a substantial manner their appreciation of his efforts on behalf of the school.

Dr Macdonald and Mr Harlow were succeeded by Mr John Reith, who had been for many years a devoted Sabbath School teacher both in the Home Country and in Dunedin. He entered on the work of superintendent in the beginning of 1884, and performed his onerous and responsible duties with much zeal and ability. He was unwearied in his efforts on behalf of both teachers and scholars, and did much in various ways to advance the efficiency and success of the school. The preparatory lessons conducted by him for the guidance of the teachers were well attended and much prized by them. His professional duties having called him elsewhere, Mr Reith was compelled

to resign the office of superintendent in the beginning of 1890, after upwards of six years of abundant and successful labours.

A Juvenile Industrial Exhibition in connection with the Sabbath Schools was held in the month of December 1884, and proved very successful. "The articles exhibited were nearly all the workmanship of the teachers and scholars, and showed that a valuable technical education had been received at home." In the prosecution of this undertaking the teachers and scholars were most enthusiastic; the ladies especially worked zealously and unselfishly. While many rendered valuable service in the promotion of this undertaking, Messrs Reith, White, and Todd were its moving spirits. The exhibition was held instead of the usual annual pic-nic, and while it afforded much pleasure and satisfaction to the scholars and all others concerned, it produced very substantial financial results, as the managers were enabled to present to the Deacons' Court, out of the profits, the handsome sum of £65, with the recommendation that £50 should be handed over to the Building Fund, and the balance to the Organ Fund.

In the winter of the following year (July 1885) a scheme of practical benevolence was inaugurated by Mr Reith and the teachers, and was most heartily and liberally supported by the scholars and their friends. This was the institution of an annual "Gift Day Festival," at which contributions of articles of food, clothing, &c., are presented by the children of the Sabbath Schools and their friends for distribution among the poor. Many families outside the membership of the church share in the distribution of the children's offerings. The seventh annual Gift Day Festival was held on June 5, 1891. "The Old Church was crowded in every part. During the first half-hour the gifts poured in, and those (such as coals) which were too bulky to be received, were announced. Dr Stuart presided, and the Rev. A. P. Davidson asked the Divine blessing on the offerers and the offerings. A large choir of children, led by Mr Braik, discoursed pleasant music. The Rev. D. Dutton and the Hon. W. D. Stewart gave appropriate addresses, which were well received. Messrs W. T. Todd and C. White proposed and seconded a vote of thanks to all who presented gifts on the occasion, to the speakers, and to the ladies who so kindly assisted. We noticed that all that had been in wear were spotlessly

clean, and so neatly repaired that they 'looked maist as weel as new.' The following articles were contributed, and we understand they have been judiciously distributed :—

15 tons coal	33 boys' and mens' shirts
41 bags oatmeal	67 boys' flannel shirts
3 „ flour	33 neckties
2 tins cocoa	2 pairs braces
44 packets tea	4 skirts
4 loaves bread	7 ulsters
4 packets and 1 box candles	53 ladies' jackets
2 packets arrowroot	88 dresses
2 „ maizena	3 capes
10 „ and 2 tins biscuits	42 aprons and pinafores
35 „ sugar	19 bodices
3 „ rice	188 garments—ladies' underclothing
1 „ barley	2 wool scarfs
2 „ sago	1 shawl
1 „ lollies	1 infants' hood
2 tins chocolate	5 pairs gloves
1 tin condensed milk	4 nightcaps
12 tins jam	28 pieces ribbon
2 bars and 1 box soap	1½ pair blankets
46 pairs boots	1 rug
66 hats	1 doll
27 mens' hats	1 piece sheeting
137 pairs stockings	1 „ wincey
39 collars	1 „ lustre
52 boys' coats	2 „ calico
30 „ trousers	2 „ flannel
6 men's trousers	20 sundries
19 waistcoats	Cash, £3 10s 10d
2 overcoats	

Total, 1125 articles and £3 10s 10d, as against 1329 articles and £6 11s last year.”

On Mr Reith's retirement he was succeeded by Mr William T. Todd, who had acted as deputy-superintendent for the two previous years. Mr Todd became a teacher in the Sabbath School in 1881, and acted as secretary from 1884 until his appointment to the position of deputy-superintendent. Since his connection with Knox Church he has taken a very active and intelligent interest in its welfare, and since his promotion to the management of the Sabbath School he has amply fulfilled the high expectations that were formed of him when he was unanimously elected to that responsible position.

* *The N.Z. Presbyterian*, July 1, 1891.

It is stated in the Annual Report that in 1865 there were Sabbath Schools also in operation at Pelichet Bay, Wakari, and N.E. Valley, with an aggregate attendance of from 100 to 150 scholars. The teachers at that time were as follows :—Pelichet Bay—Messrs John Grant and F. W. Falconer ; Wakari—Messrs G. Hepburn and D. McLauchlan ; N.E. Valley—Messrs Collie, Veale, Eaton, and Duncan, Mrs Collie, and the Misses Strain. The Sabbath School at Wakari continued in connection with Knox Church until 1867, when the Kai-korai district was formed into a separate ministerial charge. Several circumstances—the chief of which was the recognition of North Dunedin as a separate charge—led to the severance in 1871 of the long-continued connection between N.E. Valley Sabbath School and Knox Church. The school had been conducted with much efficiency and success for a number of years previously by Mr R. Dalgleish and his staff of teachers.

The Pelichet Bay School met at first in Mr Grant's residence, but as the attendance increased a schoolhouse was built on a Corporation section in Albany street granted rent-free during the Council's pleasure. In 1874 the Deacons' Court found it necessary to erect a building in Union street at a cost of £80, the attendance having by that time increased to 70 scholars. In the course of a year or two this building had to be given up, but the school is now admirably accommodated in Albany street Public School, kindly granted for the purpose by the School Committee. On Mr Dalgleish's retirement from the charge of N.E. Valley Sabbath School in 1871 he entered the Pelichet Bay School staff, in which he has ever since rendered most willing and devoted service. In 1874 the school received a valuable accession of strength by the addition of Mr W. G. Jenkins to its teaching staff. Mr John Grant, the founder of the school, remained in charge until his resignation in 1881. On that occasion the following minute was passed by the Session :—"The Session, in receiving the resignation by Mr John Grant of his eldership and his superintendency of Pelichet Bay Sabbath School, record their sense of his services as elder, and especially as the founder of the said school, and as its superintendent for over nineteen years. In conducting the school with the aid of members of his family for some years under great disadvantages, and in taking the chief burden in erecting sue-

cessively the school-houses in Albany street and Union street, which accommodated the district prayer meeting as well as the school, Mr Grant showed zeal worthy of imitation, and which they gladly recognise." At the request of the Session Mr Jenkins, in association with Mr Dalglish, now undertook the charge of this school, and, with the exception of a few months' absence from Dunedin, he has ever since devoted himself to the work with much zeal and success.

In 1876 a Sabbath School was organised at Ravensbourne by Mr John Tennant, a former deacon of Knox Church. It was maintained in connection with the church until 1879, when Ravensbourne and Rothesay were formed into a separate ministerial charge. At Pine Hill a Sabbath School was begun in 1881 by the schoolmaster, Mr R. S. Gardner, an elder of Knox Church. In connection with the Sabbath services conducted at Mount Cargill by office-bearers and members of Knox Church, a Sabbath School has been in successful operation for a number of years. Miss Moir, of the Schoolhouse, Messrs Moir (teacher), Reith, Todd, and others have done good work on behalf of the Mount Cargill school. In their report for 1881 the Session expressed a desire to see a congregational or union Sabbath School and occasional religious services established about the middle of the Leith Valley. The opening of a public school in that locality in 1884 enabled the residents to carry out both suggestions, and a Sabbath School is now in successful operation there. Mr Andrew Hogg, the active superintendent, Messrs Jones, Booth, and other residents have been indefatigable in their labours on behalf of the school.

It is scarcely necessary to state that the Sabbath Schools are provided with circulating libraries containing well-selected and suitable books, and that the scholars are statedly supplied with children's illustrated periodicals suited to their years. The children are taught to take a warm interest in Christian missions, and encouraged to contribute towards their support. The contents of the missionary boxes for 1890 yielded the sum of £76 10s 9d. Of this amount Pelichet Bay contributed £3 19s 11d, and Mount Cargill £1 8s 1d. The money was apportioned as follows :—£36 for the maintenance of six native teachers on the island of Ennè, New Hebrides; £20 to the mission ship "Day-spring"; and £20 10s 9d to the General Mission Fund of the church.

CHAPTER VI.

The Sustentation Fund—Its highest point reached in 1875—Collections for the Poor—Ladies' Association—Mrs Welsh, Bible-woman—Collections for Benevolent Institution and Patients' and Prisoners' Aid Society—Other Special Collections.

THE Deacons' Court, at its second meeting, resolved to organise a scheme for the collection of the Sustentation Fund, and the minutes show that on numerous occasions since then this scheme has received most anxious and careful attention from the Court. The amount contributed to the fund by the congregation for the first complete year (1861) was £315 1s 6d. From that year onwards there was on the whole a somewhat steady annual increase until 1875 inclusive, when the amount reached £610 10s 1d. There has been a falling-off since that year, the amount raised for the year ending September 30, 1890, being only £413 1s 3d. It is to be hoped that the recent energetic efforts of the treasurer, Mr J. T. Mackerras, to secure an increase in the number of contributors among members and adherents, will meet with much success. It may be noted that the highest amount reached was that for the year (1875) before the new church was opened. It is a question whether the subsequent decline may not be attributed in some degree to the efforts made by the congregation to reduce and ultimately to extinguish the debt upon the church building, and whether the prevailing depression in business has not seriously diminished the spending power of not a few members of the congregation.*

* SUSTENTATION FUND.—This important fund, we are glad to report, shows an improvement on the previous year, and taking into account the labour disturbances, which had the effect of throwing out of employment a number of contributors, may, on the whole, be considered satisfactory. Still, an examination of the contributions reveals that while the congregation as a whole responds fairly well to the claims of this fund, a not inconsiderable number do not show that appreciation of its merits that the office-bearers would like to see. Practically this fund is the means of maintaining the ordinances of our holy religion in the thinly-settled districts of the interior, and therefore should commend itself to the liberality of those able to maintain it. As a congregation we enjoy in rich measure the blessing of Christian ordinances; let our hearts open to do more for our people and their families who are doing the good work of settlement, and so insure under God's blessing a population fearing God and loving righteousness. The contributions for the year amount to £427 2s 1d.—*Knox Church Quarterly Statement*, Sept. 1891.

The minister in July 1861 suggested to the Deacons' Court the advisability of making arrangements for aiding the poor of the congregation as occasion might require, and it was resolved that a fund for this purpose should be provided by special church-door collections from time to time, and that it should be administered by a small committee of the office-bearers, under the treasurership of Mr A. Rennie, who took a warm interest in the scheme. By judicious management this fund, though not large, was the means of affording seasonable aid in many deserving cases. For a number of years the demands on the fund by members of the church were comparatively few and moderate—a fact which may be attributed to prosperous times, and in no small degree to the forethought and independence which practical Christianity tends to foster.

In course of time the office-bearers found it advisable to seek the aid of the ladies of the congregation in the administration of the poor-relief fund, and especially in rendering assistance in the cases of widows, orphans, and others needing counsel and a helping hand. The result was the formation, in April 1879, of the Knox Church Ladies' Association, which has ever since continued in active and useful operation, and has accomplished a large amount of good work. The first office-bearers of the Association were :—Mrs Glasgow, president; Mrs E. B. Cargill, secretary; and Mrs Kennedy, treasurer. Not only have the poor of the congregation been helped in various ways, but aid has also been extended to needful cases outside the membership of the church. Assistance is rendered in many instances by supplying useful articles of clothing purchased or made by the ladies of the Association, and in other cases money or food is given. Kindly visits are made, and valuable counsel given to the aged, infirm, and others in trouble.

From 1885 to 1888 the Ladies' Association was enabled, through the liberality of the Deacons' Court, to employ Mrs Welsh as Bible-woman and visitor. Her duties consisted mainly in advising the committee as to the proper distribution of their gifts, and in visiting the poor and the aged sick. Her visits were devoted mainly to Scripture reading, prayer, nursing, and the imparting of judicious counsel and the sympathy that tends to awaken hope and courage. Since Mrs Welsh's departure for South Africa in June 1888, the duties

so efficiently discharged by her have been undertaken by the committee themselves, whose benevolent and abundant labours in the service of the poor and the afflicted are deserving of the warmest recognition. A summary of the work done by the Ladies' Association and an abstract of its yearly accounts are usually appended to the Annual Reports of the Session and Deacons' Court.

It may be mentioned here that the congregation made an annual collection in aid of the funds of the Otago Benevolent Institution until the Hospitals and Charitable Aid Act of 1885 came into operation. The proceeds of these collections during the twenty years in which they were made averaged about £50 8s a year. The collection for 1877 was £111 0s 10d, and that for 1878 reached the exceptionally large sum of £155 0s 8d. No collection seems to have been made, however, for the year 1876. These contributions were of course exclusive of annual subscriptions paid directly to the treasurer of the Institution by office-bearers and members of the congregation. The Patients' and Prisoners' Aid Society seems to have taken the place of the Benevolent Institution as regards the annual collection. During the last few years a sum averaging fully £30 annually has been collected for the Society. Special collections for various objects are made as appointed by the Synod. A summary of these is given in a statement appended to this History.*

* See Appendix.

CHAPTER VII.

Presbytery enjoins Ministers to visit Goldfields—Dr Stuart and members of Knox Church visit Gabriel's Gully—Mr Bruard's Mission—Canvas Church, Stafford street—Formation of St. Andrew's Congregation, Walker street—Rev. Mr Glasgow—Deacons' Courts of First Church and Knox Church combine to render assistance.

IT redounds to the credit of the Presbyterian Church of Otago that she appointed her ministers to visit the Gold Diggings in rotation as soon as people began to be drawn to them in considerable numbers. In August 1861 the minister of Knox Church preached at Gabriel's Gully on two Sabbaths, and held meetings with the miners. During his absence Dr Burns of the First Church conducted the services in Knox Church one part of each Sabbath. Sometime afterwards several of the office-bearers who could spare the time, and were possessed of the requisite gifts, were appointed to visit Tuapeka for the purpose of holding religious services with the diggers. Among those who engaged in this work were Messrs T. B. Gillies, T. S. Forsaith, H. Gilbert, &c. On subsequent occasions the minister was authorised to visit the Goldfields, where he usually spent two or more Sabbaths. In September 1862 "the Session, having heard from the minister of the labours and success of Mr Bruard, the missionary on the Tuapeka Goldfields, and that he required assistance to defray the expense of erecting churches there, resolved to grant him an opportunity of obtaining a collection in the church for that object."

In May 1862 it was resolved by the Deacons' Court that a collection should be made in aid of the Canvas Church that had been erected in Stafford street for the benefit of the diggers and other strangers who in large numbers flocked to Dunedin in those days. This structure, which afforded room for 250 sitters, had been opened in November 1861 by the Rev. Dr Burns. Both the site and the material had been gifted by Mr Henry Cook, now of Melbourne, the cost of erection having been subscribed by residents of Dunedin. The Stafford street congregation subsequently developed into St. Andrew's Church, Walker street, which now enjoys the ministrations of the Rev. R. Waddell, M.A. The first minister was the Rev. Adam Dickey Glasgow, who

during his brief incumbency did good service in forming a congregation. Mr Glasgow was born at Ballymena, Ulster, in 1815. After having attended the Grammar School of his native district, he entered the Royal Belfast Academy, where he greatly distinguished himself as a diligent and successful scholar. He subsequently became a student of the Royal Belfast College, and took a foremost place in the Mathematical class, then taught by the eminent Professor James Thomson, LL.D. He also gained first honours in Logic, Philosophy, and Elocution. His Hebrew and Theological course he finished in Edinburgh, where he enjoyed the prelections of Chalmers and Welsh. He was ordained in 1839 as a preacher in connection with the Irish Presbyterian Church, and after labouring as pastor of a congregation in Belfast for a year or two, he felt constrained to join his brother, the late Dr. Glasgow, as a missionary in India, under the Irish Presbyterian Church Mission. He arrived in India in 1842, and after fourteen years of devoted and arduous labours in the mission field, was compelled by enfeebled health to return to his native country. After a time he made choice of New Zealand as his future home, in hopes that a change of climate would improve his health, and thus enable him again to enter on a field of labour. Mr Glasgow reached Dunedin with his wife and family in November 1861, and having been recognised by the Presbytery, he was engaged to do mission work among the miners and others who had located themselves in Stafford and Walker streets and adjacent parts. He and the congregation which he had succeeded in forming were transferred in May 1862 to the more permanent structure that had been erected in Walker street by the joint efforts of the Deacons' Courts of First Church and Knox Church. Here Mr Glasgow did valuable work as long as the state of his health permitted, but he was called away from his earthly labours in March 1863, at the early age of forty-eight. It is recorded of him that "he was a man of genuine piety, and of upright and honourable feeling; that his faith never swerved, and that he cultivated the religion, not of noise, but of a meek and quiet spirit." He left a widow and four children to mourn his loss. Mrs Glasgow and members of her family have been connected with Knox Church for very many years. Ample testimony is borne in this History and in the Annual Reports of the congregation to the many valuable services rendered by that lady and her elder son and elder daughter to the cause of religion in con-

nection with the Sabbath School and other Christian agencies of the church.

On Mr Glasgow's appointment the Deacons' Courts of First Church and Knox Church undertook the joint responsibility for payment of his salary for six months, and on his death the organisation of St. Andrew's congregation was completed mainly under the direction of the Rev. Dr Stuart. The Rev. D. Meiklejohn was subsequently ordained and inducted into the charge. The Knox Church congregation, through its minister and office-bearers, continued to take a warm interest in the welfare of St. Andrew's. Mr E. B. Cargill, one of the elders, and Mr W. P. Hutton, one of the deacons, were requested to attach themselves to it in order to aid in its organisation. In March 1868 the following resolution was passed by the Deacons' Court :—
“The Court cordially recommends to the members and adherents of this church to assist the congregation of St. Andrew's in the erection of their proposed new buildings, and appoints Messrs J. Gillies, E. Smith, and J. Wilkie a committee to co-operate with the office-bearers of St. Andrew's congregation, and the said committee are hereby empowered to call upon the several office-bearers of this church to render what assistance may be in their power, in order that the plans it may be determined to adopt may be carried out.”

CHAPTER VIII.

Dr Stuart's Goldfields Reminiscences.

DR STUART, at the special request of friends, has been good enough to furnish the following reminiscences of the Otago Goldfields in the early days:—

The Rev. A. B. Todd, of Oamaru, then settled at Tokomairiro, was probably the first of our ministers who visited Gabriel's Gully. In those days ministers and people were alike eager that the diggers should have the glorious Gospel proclaimed to them with some regularity. The Rev. Mr Stobo, of Invercargill, never failed to keep his appointment, though his doing so meant a ride of four days each way on his galloway. Nor must the services of Messrs Bannerman and Will be overlooked.

Among the laymen who rendered notable service in connection with public worship on the diggings, Mr J. L. Gillies ranks first and foremost. He started a fund for meeting in part the expenses of ministers, and took the lead in providing a comfortable tent which should be the parlour, study, and sleeping apartment of the ministers. Mr Gilbert, now of Lovell's Flat, was always ready to hold service, as was also Mr Le Brun, who I think returned to Australia. Other members of Knox Church assisted in this work when business took them thither, as Mr T. B. Gillies (afterwards Mr Justice Gillies), who was so eager in the cause that his horse was at my disposal whenever it was my turn to visit the Goldfields. Nor must I omit mention of the late Mr A. C. Strode, whose position as Warden gave him considerable influence on the Goldfields, and who ever manifested the warmest interest in the welfare of the diggers, and greatly encouraged and assisted those who sought to convey to them the Gospel message. Mr T. S. Forsaith (now the Rev. Mr Forsaith of Paramatta, N.S.W.) rendered good service to religion on the Diggings in the early days. He came from Auckland in 1861 to edit the *Otago Colonist* in compliance with the dying wish of his old friend, Mr Lambert, the proprietor. He joined Knox Church, and was ready for any service he

could render in the interest of religion. Frequent as were my calls on him for preaching, he ever met them irrespective of the notice, which was often very short. His services in Lawrence, North Taieri, Green Island, Knox Church, and Wakari were much prized. Well educated widely read, a fluent speaker, with remarkable conversational powers, he was much appreciated. The day a majority of the Presbytery refused to license him except on condition that he should devote himself for a time to brush up his Greek and Hebrew, did not show much understanding of the times or of the wants of the Church.

On my way home from Gabriel's Gully on one occasion I came on a man well up the hill from Waitahuna, in a sitting posture, rocking himself as if in great pain, and groaning audibly. I dismounted, and in reply to my inquiries he said he was in great agony, and not able to walk. I asked him if he could ride; he said he thought he could. I mounted him on my horse, an arrangement being made that he was to follow the usual track, and if he reached Murray's before me, he was to hitch the horse to the fence, while I took the short track. In due course I got to Murray's, and found my horse covered with perspiration. As I mounted I took hold of my valise and was struck with its softness. On opening it I found that the man had carried off a dressing case which I prized highly, and the notes of my sermons, stuffing their place with tussock grass. It was a mean recompense for my compassion, but I contented myself with the hope that a perusal of the sermons might lead him to change his ways.

It was as a rule a pleasure to me to visit the Diggings and preach to men brimful of vigour, and many of them well educated. I found them appreciative, respectful, and genial. During my second visit to Gabriel's Gully I preached to a very large congregation that met on a spur with a gentle declivity. On the edge of a lower spur adjoining us, and not more than a hundred feet from where I stood, there was a neat tent with three men beside it—the latter being engaged in sawing and splitting firewood. While the congregation were singing the 100th Psalm I asked myself how I might shame our three neighbours into decency. I decided to take for the first lesson Exodus, chapter xx. When I came to the Fourth Commandment I gave to the reading of it all the voice I had, which in those days was considerable, and

on ending it I added by way of comment, "Mates, if you can allow yourselves to break this Divine commandment, which is replete with love to men. I trust you will at least respect your fellow-workers, who have met for the worship of God." At these words more than five hundred pairs of eyes were directed to them, and quicker than I can describe it saw and axe were dropped, and the men retired into the privacy of their tent. I believe that what seemed bravado was sheer thoughtlessness.

The diggers were anything but remiss in attending to the comfort of the ministers who visited them for the purpose of preaching the Gospel. As I have already mentioned, they provided a comfortable and comparatively roomy tent which served as study and bedroom. It was lined throughout with woollen stuff. One stormy night I found my way to its comfortable bed. The storm waxed fiercer and fiercer, but it only rocked me to slumber. Towards morning I found the tent prostrate, while the snow was around me and above me. As it fell dry as oatmeal I soon dressed myself and returned to the hotel without scar or cough or cold. The prostration of the ministers' tent was ascribed more to my carelessness than to the lack of strength in its poles or ropes.

Returning from a visit to Cromwell, Clyde, and Naseby, by Pig-root, we reached the hostelry there some two hours late owing to the bad roads. I had the late Mr A. C. Strode for a fellow-traveller. After supper I proposed we should have worship. As travellers going up and down met there, some thirty joined in the worship. At its close a bright digger from the Green Isle said, "Parson, we have obliged you; will you oblige me?" I innocently replied, "I shall have pleasure in doing so." "Landlord," he shouted, "bring in thirty nobblers." The "nobblers" appeared, but I am not going to say how many of the party partook of what was meant as a kindness. Next morning we started at four o'clock, and did not complete a stage of twelve miles till eight. The road was so bad that I was exceedingly sick, and could not look at breakfast. My friend the digger, perceiving my plight, followed me before tasting his own breakfast, and found me under the lee of a haystack. He brought me comfort in the form of a spoonful of brandy and hot water, which he pressed me to take, and not without advantage to my distressed stomach.

Having received a pressing invitation from the diggers and settlers at Hamilton to open the little church that had been built there, I decided to accept the invitation, though it was midwinter. In due course I reached my destination, and received most cheerful hospitality from Mr Charles Broad, the Warden of the district. The ride from Hogburn (now named Naseby) to Hamilton on Saturday was pleasant, though the track was dotted with patches of snow. Before I retired to rest the snow fell heavily, but towards morning the air cleared somewhat and the stars became visible. The strong south-west wind, however, which followed, excited the fears of Mr Broad respecting the ability of the new fabric to withstand its force. About 8 a.m. we went out to survey the scene, and found that while the Presbyterian Zion had survived the gale, the Catholic chapel had become a wreck. The day, however, cleared up at 11 a.m., and the church was filled with worshippers, some having come from Hogburn and other distant parts. The collection, for the place and the congregation, was very good—exceeding ten guineas. After the close of the service I was much in request for various purposes, such as baptisms, supply of Bibles, and the discussion of the prospect of securing a minister. The burden of one was his marriage. This matter was to all appearance satisfactorily arranged on his assuring me that he had obtained the indispensable certificate of registration. At 2 p.m. on Monday the wedding party arrived on horseback from Hogburn, but on examining the certificate I found it had been issued by a person who, though occupying an official position, was not empowered to act in this matter. I was compelled to inform the expectant bridegroom that if he was bent on completing his happiness, he must see the registrar at Clyde or Waikouaiti, and I promised to wait till noon of Wednesday to help him over his difficulty. He started at once on horseback for Clyde, and meanwhile the members of the bridal party distributed themselves among the residents. On Wednesday the bridegroom returned with the requisite document, and the marriage was celebrated amid great rejoicings. So pleased were all with the result that on my leaving for home a five-pound note was put into my hand for the good of the church.

During this visit I had much conversation with the people of Hamilton and Naseby about the procuring of a minister or missionary for the district. They were confident that the occupiers of the runs would join them in supporting a good man. I assured them that the

Church would do her best to assist them. On my return to Dunedin I followed my usual custom, and on Sabbath morning gave an account of my up-country visit, and mentioned the great desire of the people for the means of grace being placed within their reach. I added that the Church Extension Committee had at that time neither funds nor minister available for the purpose. The short address awakened sympathy in the soul of Mr Mackerras, with the result that in the course of a few days the merchants in Dunedin doing business with Naseby and neighbouring localities contributed the sum of £50 for the purpose of aiding in bringing out from Home a minister for the district. The Church Extension Committee took immediate action, and in due course the Rev. James McCosh Smith, M.A., B.D., was settled near the foot of Mount Ida, where he has laboured for nigh twenty years with a cheerful contentedness which has elicited the admiration of the Church. In a review of his ministry recently published, he has borne emphatic testimony to the faithfulness with which his parishioners have supported him, and the unfailing respect and kindness which he and his family have received at their hands. He also emphasises his strong belief in the reliableness of the people in maintaining Gospel ordinances when kindly and believingly administered.

The following winter I was persuaded to visit St. Bathans for the purpose of opening the iron church which the people had erected there. On my arrival the weather showed signs of storm. As the guest of Mr A. D. Harvey, at that time clerk of the Warden's Court, I received the most hospitable attention. The accommodation was limited, and my hosts insisted on my occupying their own sleeping room. Becoming aware that the offer meant that I was to have the one bed of the house while they were to shift as best they could, I firmly declined their offer, and resolved to sleep in the sitting-room, which served as kitchen as well as parlour. When bed-time arrived I wrapped myself in a heavy blanket and my own Border plaid, lay down beside the stove, and slept as sound as a top in spite of the storm without, which swept furiously down from the neighbouring terraces. In the morning the ground was white with snow ; but what was worse, the weather showed no sign of improvement. At the appointed hour we met in the church, where a goodly company had assembled, and proceeded with the service. It was decided not to have evening

worship in the church ; we met, however, for the celebration of baptism in a store, where some fifteen persons all told found accommodation. The sacred ordinance was followed by a feast at which the principal joint was a large tin dish containing, I believe, over a hundred hard boiled eggs, which all vanished under the united action of the assembled friends. Among other good things, I must not omit to mention an earnest talk about church and school, and a request by more than one that I should not be long in coming back again. At night the storm did not prevent "tired Nature's sweet restorer, balmy sleep," from visiting my humble bed and recruiting my strength. Before I was dressed next morning my host brought me the distressing news that the church had been prostrated by the tempest, and lay a wreck. The fact was that so eager were the friends to open the church that they did not take time to fasten the windows securely, and, the storm displacing them, the building made a complete somersault, and lay warped and crushed.

On returning to Dunedin I waited on the Hon. Thomas Dick, who held a Provincial portfolio, and represented to him the poor accommodation of the Goldfields officer at St. Bathans, with the result that my sympathising friend promised to look into the matter, and I soon had the pleasure of learning that an order for the addition of two rooms to the "whare" had been issued.

About this time the Synod, after a discussion on the spiritual necessities of the Goldfields, resolved on the motion of the Rev. A. H. Stobo to send to the Home Country for an ordained minister to exercise what we called a *vagum ministerium* (roving or itinerating ministry). In due course a gentleman arrived with certificates showing that he was a man of learning as well as a man of character. It was resolved to locate him at Clyde. I was told off to introduce him, but owing to circumstances I was unable to accompany him to his destination. He left Dunedin with introductions to local friends, who were eager for his arrival. The ways of a goldfield in its first stage shocked the worthy man ; the kind-hearted storekeeper who undertook to entertain him sold bread, butter, and other necessities on the Sabbath, while others washed their clothes and baked on the sacred day—and so, instead of being stirred up by such practices to preach the Gospel which has power to cast such spirits out of the heart and life, and even worse

ones, he contented himself with ascending a neighbouring hill and giving expression to his feelings in prayer.* The outcome was that I was asked by the Church Extension Committee to visit Clyde and help to put matters right. I did so, and arrived at the conclusion that my friend, though learned and good, had not the *smeddum* nor the faith for the efficient discharge of the office of *vagum ministerium*. He returned with me to Dunedin, and became seriously ill. Mrs Sutherland, of the Highland Home, nursed him back to health, when he transferred himself and his ministry to another field. I entertained great respect for him, but could not help seeing that he was not the man nor the minister for a young settlement.

The Clyde people being still anxious for a minister, we were able to send them a young man who had come across from Victoria. This was Mr Charles Stuart Ross, who, coming under powerful religious influences, demitted his situation in a Victorian bank, went to Scotland, and passed through the undergraduate course at Aberdeen. He returned to Victoria for his theological course, and had the advantage of studying under the Rev. Dr Dykes, then in Australia, but now Principal of the Theological College of the English Presbyterian Church. Mr Ross brought me a remarkable certificate from Dr Dykes, and, on my reporting his arrival, Dr Copland, then minister at Lawrence, strongly urged his being sent to Clyde, and promised to take him there. He was licensed in due course, and was ordained minister of Clyde and Alexandra. He took no notice of the ways of the diggers, but set himself to preach the Gospel, with the result that to a large extent the Sunday trading vanished like the mist of the morning. Mr Ross did noble work in connection with the Church of Otago at Clyde and outfield, at Riverton and outfield, and at Anderson's Bay. He has found time to write the "Chronicles of the Otago Church and Settlement," "Education and Educationists in Otago," and a very able book on the "Early Colonisation of Victoria." A tendency to bronchial affection induced him some years ago to transfer his able ministry to that land of the sun; and at Skipton he exercises it with

* It is said he never preached, though he was resident in the district for some months. He was scandalised by the Sunday trading which went openly on. "He was really a good man," said an excellent member of the church, "and used to go up to the top of the hill and wrestle with God." "He should have gone down among the people," replied with characteristic energy the convener of the Church Extension Committee [Dr Stuart], "and wrestled with the devil too!"—Rev. C. S. Ross's "Story of the Otago Church."

the success which marked his ministerial labours in Otago and Southland.

Many years ago I had occasion to visit Lake Wakatipu district when the means of conveyance from Winton to Kingston, at the southern end of the lake, was by a two-horse coach, whose springs were more noted for their strength than for their elasticity. During the journey snow fell at intervals. On my arrival at Kingston about 8 p.m. Mrs Anderson of the hostelry told me that Mr Ross, the minister of Queenstown, had come by the steamer that day, and was holding a prayer meeting in the schoolhouse. Knowing he would be pleased to have some assistance, I made my way to the meeting. Knocking at the door and getting no response, I raised the latch and stood at the entrance for a few moments. Mr Ross then turned his eyes towards me, his brow becoming furrowed with many wrinkles. He suddenly rose from his seat exclaiming, "Dr Stuart!" and then with a hop, step, and leap he reached me, and with Highland ardour welcomed me to Kingston. His failure to recognise me at first was not surprising, as I stood in the doorway with my plaid hanging loosely from my shoulders, and partly covered with snow. I took my seat with the five lads—all who had assembled that evening for prayer. Mr Ross wisely employed part of the hour in explaining some striking illustrations contained in a copy of the *British Workman*. He had come all the way from Queenstown to meet the scattered families of the place, and all that met him were the five boys I have mentioned, but he threw as much earnestness and energy into the work as if the little schoolroom had been crowded. Mr Ross urged me to preach there next Sabbath, and as I was anxious to have a decent audience I became my own bellman and beadle. I made known far and near that I should preach in the schoolhouse. The Sabbath proved calm and bright, and considering the locality, a goodly company had assembled by 11 o'clock. Mr Blair, the well-known contractor for the construction of the Kingston section of the railway, and a number of his men, swelled the audience. The school forms were so few that three-fourths of the congregation had to stand. At the close of the service I announced for next evening a lecture on England's first colony, and a collection to provide a parish Bible and additional seating. I asked Mr Blair to patronise the venture. He replied, "Come

up to the camp in person and invite my men." I accepted his invitation, but towards the Monday evening a drizzling rain set in and damped my hopes. Before dusk I said to my host I must leave, as I could not make my way in the darkness that was fast gathering. He replied, "Have patience; tea will soon be ready, and the sky may clear when the hour of starting has come." Hill and vale were full of mist and drizzling rain, but on going out I found to my surprise a guard of honour ready to conduct me, each man having in his hand an old brandy bottle with a short lighted candle stuck in it. My guard and guides formed no inconsiderable part of my audience. The lecture met with some acceptance, and the collection amounted to £4, which I laid out in the purchase of a good-sized Bible, hymn books, and additional seats. When I recall my Kingston visit—as I often do—I see the minister of Queenstown sitting in the lonely schoolhouse with five boys around him, praying with them, and showing them pictorial illustrations of good men and wisdom in action; and I see also Mr Blair's men with their colonial lanterns guiding me to the lecture-room, and honouring me by standing a whole hour while I told them as vividly as I could the story of the colonisation of Virginia. I bless the Lord for the pioneer ministers and the pioneer settlers, and for their anxiety to secure for themselves and their children the beneficent institutions of education and religion. Great is our indebtedness to them.*

On another occasion I spent ten days at Kinloch, at the upper end of Lake Wakatipu. As I was to be there over the Sabbath, I agreed at the request of the settlers to hold Divine service, mine host offering his dining-room for our accommodation. The weather was exceedingly fine. A young man, some ten days previously, was riding along close to the side of the lake near the sawmill, when the horse suddenly swerved towards the water, and in a minute man and horse

* A public school was established at Queenstown, Lake Wakatipu, as early as 1864, the zealous and energetic committee having secured a vacant hotel for a schoolhouse, and the services of Mr John Brown, a teacher of more than ordinary ability and skill. When at Queenstown in 1865 I ascertained from an inspection of the school records that the school had been visited by Sir William Fox some months previously, and that he had left an entry in the visitors' book somewhat to the effect that he was greatly pleased to find a school in operation in so remote a locality, and that the scholars were so skilfully and successfully instructed in a number of useful subjects. He added that he was particularly delighted to see that the building had been diverted from its original purpose of a house for the sale of intoxicating drinks to that of a school for the children of the district.—J.H.

disappeared, and were never again seen. The young man had left a widowed mother, whom he supported in part. His personal property consisted of two horses and their harness; and the neighbours, with the view of selling these to the best advantage for the benefit of the poor mother, decided to dispose of them by raffle. The event came off on the evening of the Saturday I spent at Kinloch. About 8 o'clock the neighbours and acquaintances from far and near mustered in force. As they gathered, some squatted on the shingle, and others sat on great logs that were waiting to be transported to the sawmill. When the evening fairly set in a candle was lighted, and a maiden of pleasant appearance was selected to shake the dice, while two smart young fellows counted and recorded the numbers turned up. During this process, the appeals to the young woman to be sure and send good luck, and the smart banter going on, occasioned much hilarity. When the results had been ascertained, and the names of the winners announced, a dance followed, but I cannot state the hour when the company dispersed, having left before the close of the proceedings. It was the common opinion that the hilarity and the late hours reduced considerably the expected attendance at the Sabbath services. Before I began, a resident introduced himself to me as the school-master and the local reporter for the Queenstown newspaper, and he assured me that I might rely on a good and full report. He also invited me to visit the school. In due course a favourable report of preacher and sermon appeared. I visited the school, which had on that day an attendance of nine pupils. I was told that the harvest work interfered with the regularity of the scholars' appearance at school. I saw no evidence of literature—beyond that of the school-books—except an American almanac and the local newspaper.

Some years ago I was sent to Cromwell to preach and to recommend earnest action with the view of having a man of God settled in the district. I had a meeting with the people, and at the close of the service I proceeded to ascertain their minds on the matter of getting a minister for Cromwell and its outfield. When all were apparently on the point of deciding in favour of procuring a minister, the mayor—who was also chairman of a committee appointed to get a weekly newspaper established for the town and district—came on the scene. As soon as he had ascertained the subject under discussion and the general unanimity with which it was regarded, he began a great

speech, in which he spoke eulogistically of the value of Christian ordinances, but said that, as there was every probability of the *Cromwell Argus* being started without delay, he would move that the question of obtaining a minister for Cromwell be postponed till the people should have an opportunity of discussing it in the pages of the forthcoming newspaper. The motion was seconded, and was carried by acclamation. I felt somewhat humiliated that a seemingly united people could be so readily turned round to approve of a proposition so contrary to my expectations. It is but fair to state that the people of Cromwell subsequently built a commodious church, paid their way, and took the Gospel to a very scattered outfield. It is their desire and that of the Church that Wanaka may soon have a settled ministry, and the Christian ordinances administered in faith, love, and simplicity. I ought also to state that the Rev. Charles Connor, when minister of Oamaru, once and again visited the Cromwell district by way of Waitaki and the Lindis Pass, and did good service to church extension.

CHAPTER IX.

Chronological narrative resumed—Collection in aid of Taranaki Settlers—Administration of Baptism—Session protests against some drinking customs—Wesleyans obtain use of church on Sabbath evenings—Assistance to Port Chalmers congregation—Mr H. Gilbert, catechist or missionary—Services at North-East Valley—Session recommends formation of Bible Society—Extract from Annual Report for 1864—Rev. R. Anderson, congregational missionary—Formation of Young Men's Christian Association—Evening Classes for Youths—Congregational Library formed—Collections for neighbouring congregations—Chinese Missionary advocated by Office-bearers—Congregational Debt extinguished in 1867—Rev. J. Chisholm appointed Congregational Missionary—Kaikorai Church constituted—Rev. R. Hood—Formation of Congregational Missionary Association—Scholarship for Divinity Students established.

HAVING given in a somewhat connected form up to the present time an account of each of the more important agencies or schemes of usefulness brought into operation by the minister and his first office-bearers soon after their appointment, the writer will now narrate in chronological order some of the more notable events in the history of Knox Church. Although devoting a large share of their attention to the organisation and building up of their own church and congregation, yet the office-bearers soon gave evidence of their earnest desire to yield practical obedience to the apostolic injunction, "Not looking each of you to his own things, but each of you also to the things of others."

The first special church-door collection at Knox Church (September 16, 1860) was in aid of the unfortunate Taranaki settlers, who had been driven from their homes and cultivations by the Maori war then carried on in the North Island. The amount of the collection was £70 10s. 6d., a comparatively large sum in those days.

At a meeting of the Session in September 1860 the minister stated that he had been applied to by members of the church for the baptism of their children at their own residences, and he asked the Session to lay down a rule for his direction. After consideration it was resolved that "on account of the distance of the residences of many from the church, the state of the roads, and other causes, it is necessary

that baptism be sometimes dispensed in private families, and therefore authorise the minister in the present circumstances of the congregation to dispense the ordinance of baptism in private when he considers this necessary or prudent, on his being fully satisfied that the circumstances of the family require it." Fear has been expressed by the minister "that a relaxation designed for exceptional circumstances has become almost the rule, to the grief of some, and the regret of many."

About the year 1861 somewhat lax views and equally lax practices seem to have prevailed in Dunedin, even among men of position and influence, in regard to the selling and purchasing of intoxicating drinks in houses and stores not duly licensed by law. A very vigorous protest against these practices is embodied in the following minute of the Session :—" The Session having proceeded to take into consideration the great evils which are arising from the prevalence of the sin of intemperance, and from the baneful practice of selling spirits in unlicensed houses, and whether anything should be done to prevent or diminish these evils ; and after long reasoning and consultation with the deacons, resolved—That they are bound to use every lawful means to suppress the evils arising from intemperance, and, believing that the practice of selling and purchasing intoxicating drinks at houses and stores not authorised by law not only greatly facilitates the immoderate use of these drinks, but is an open breach of the rule of God's Word, which is binding on every member of the church, inasmuch as that Word specially enjoins every disciple of Christ to be submissive and obedient to the civil authorities in all matters not contrary thereto. See Romans xiii. 1, ' Let every soul be subject to the higher powers ; for there is no power but of God ; whosoever, therefore, resisteth the power, resisteth the ordinance of God ; ' 1 Peter ii. 13, ' Submit yourself to every ordinance of man for the Lord's sake, whether it be unto the king as supreme, or unto the governors, as unto them that are sent for the punishment of evil-doers, and for the praise of them that do well.' Further resolved, that it is the duty of every member of the church not only to discountenance intemperance in every shape and form, but especially to discountenance the breach of that law which forbids the sale of intoxicating drinks at houses and stores not licensed for their sale in terms of law ; and instruct the minister to read these

resolutions from the pulpit, and request him more fully to explain the obligations, and to enforce the grounds of these resolutions. The Session instructed the clerk to send a copy of these resolutions to the Session of the First Church for their information, in the hope that they may see cause to co-operate with this Session."

We have it on reliable authority that this action on the part of the Session had no small effect in diminishing the evil referred to. The following resolution was passed by the Session a few years later : — "The Session, considering the many and great evils arising from the sin of intemperance, earnestly request the minister to preach on the subject at an early day." In those days the Session sometimes showed in a very practical manner the strong views held by them on the subject. The minute-book has the following among other similar entries : — "December 9, 1861. — — — was suspended on account of a *juma* being abroad that he had been guilty of the sin of drunkenness."

In April 1862 the Session agreed to grant the use of the church every Sabbath evening for a number of months to the Wesleyan Methodist congregation that had been formed in Dunedin about that time.

At a meeting of the Session held in the same month the minister reported that the Rev. W. Johnstone of Port Chalmers was ordered by his medical adviser to take a health furlough in Sydney during the winter. The Session expressed its sympathy with Mr Johnstone, and appointed the following persons to conduct Divine service at Port Chalmers every alternate Sabbath during Mr Johnstone's absence, viz., the Rev. R. Hood, Messrs J. Gillies, Gilbert, Kettle, E. B. Cargill, T. B. Gillies, C. H. Street, J. H. Harris, G. Hepburn, and J. Brown.

Mr H. Gilbert, who had rendered valuable services on the Diggings in the early days, and had been subsequently elected to the eldership in the congregation, was unanimously appointed by the Session, in May 1862, to be congregational missionary or catechist, with a view to enable the church to overtake evangelistic and outfield work. He did excellent service under the direction of the minister, including occasional Sabbath visits to Blueskin in the summer months, and the holding of evening prayer meetings in various places. Mr

Gilbert continued his labours till November 1863, when he was invited by the committee of the Bethel Union Mission to become their missionary at Port Chalmers. The Session, though greatly regretting the prospect of losing Mr Gilbert's services, resolved to relieve him from his engagement with Knox Church because of the great importance of the field he was called on to occupy and his fitness for the work. "The Session commended him to God in prayer, and wished him God-speed as Bethel missionary." It will be gratifying to his friends to know that he is still a worker in the vineyard at Lovell's Flat and in neighbouring localities. It may be mentioned that for a considerable time a collection, usually amounting to about £20, was annually made by Knox Church congregation in aid of the Bethel mission.

In January 1863 a resolution was passed by the Session and Deacons' Court to the effect that there existed a necessity for making further provision for the spiritual wants of the district occupied by the church, and that this could best be done by the erection of a church in the neighbourhood of North-East Valley, under the charge of a minister who might for a time co-operate as far as practicable with the minister of Knox Church. In the following year the Session obtained the use of the North-East Valley District School-house for Sabbath evening services and for a weekly prayer meeting.

In August 1863 the Session and Deacons' Court, "taking into consideration the state of the population in respect to the want of a sufficient supply of the Word of God, were of opinion that a Bible Society should be formed, and with that view recommended the minister to make arrangements with the other clergymen of the town for the formation of such a society."³

The following is an extract from the Annual Report for the year 1864:—"We rejoice that so many additional churches have been erected in this city, where the Gospel of the grace of God is proclaimed from Sabbath to Sabbath. These several churches necessarily with-

* Shortly after the diggings broke out, and people flocked to them from all quarters, I reported that the demand for the Scriptures was increasing, and far ahead of the supply. On its becoming known that the Provincial Government had some five hundred copies on hand that had been procured for school use, an application for a number of them was favourably entertained, and these were supplied at wholesale price. The Testaments, with Psalms and Paraphrases, were speedily sold. In this experiment we have the genesis of the Otago Bible Society, which has been the means of putting 88,966 copies, in whole or in part, into circulation. The National Bible Society of Scotland offered, through the late Mr John McGlashan, of Balmacewan, to supply our wants on the most liberal terms.—D.M.S.

drew from us those of their own communion who formerly worshipped with us, yet we are glad to be able to report that their places have been so filled up by others that at present there are only three unlet sittings in the church, while several families want seats which we are unable to provide. Notwithstanding the many additional Sabbath Schools opened in the city by our co-operating Christian brethren, in the success of which we do rejoice, we are glad to be able to say that the number attending the various schools under the care of this church has not diminished. At Wakari, North-East Valley, Pelichet Bay, and this church are congregated an aggregate number of scholars averaging about 300."

It having again been resolved to employ the services of a congregational missionary, the Rev. Peter Anderson was engaged in April 1865. He laboured with much acceptability and success till his last illness. He died in January 1868. The following is the minute of the Session in reference to Mr Anderson's decease:—"The Session record with deep regret the death of the Rev. Peter Anderson, who has been employed by this congregation as missionary since April 1865, and who departed this life on the 5th inst., deeply regretted by all who knew him. His calm resting in the simplicity of faith on the finished work of Christ was refreshing to those who had the pleasure of listening to him. His last articulated words were those which had been frequently on his lips, 'Blessed Lamb of God!' He was twenty years a missionary in Jamaica. After his health had compelled him to leave that field, he acted as missionary to the cabmen of Glasgow till he left for Otago, where he arrived in September 1864. In connection with this congregation Mr Anderson preached alternately at North-East Valley and Wakari on Sabbaths, besides officiating weekly at prayer meetings, and visiting from house to house, especially in North-East Valley, Pine Hill, and the northern part of the city. His labours were highly appreciated."

In July 1865 the Deacons' Court appointed Messrs W. T. Glasgow, R. Chisholm, and R. Gillies a committee to take the preliminary steps for the formation of a Young Men's Christian Association in connection with the church and congregation. A month afterwards it was reported to the Court that an Association had been organised with every reasonable prospect of success. This Association, which is now

merged in the Knox Church Literary and Debating Society, has been maintained in fairly vigorous operation, and has been of service in developing and strengthening the literary tastes of a number of the young men of the congregation. The Society meets fortnightly during six months of the year, in Old Knox Church, and visitors are always welcome. The Society is deserving of the hearty support of the congregation. It was mainly owing to the personal efforts and liberality of the earlier members of the society that the congregational library was formed in 1866.

The Deacons' Court, considering that there were in Dunedin a number of youths in various employments during the day, resolved in July 1865 to open an evening school for their benefit, and appointed a committee, consisting of the minister, Messrs R. Gillies and J. (now Dr) Hislop, to give effect to this resolution. In the course of a few weeks the committee reported that the use of the North Dunedin Public School had been obtained, and that evening classes had been successfully established by them under Mr (now Sir) Robert Stout and Mr D. Ross as teachers, and that about 70 pupils had been enrolled, with the prospect of a considerable increase. It may fairly be claimed that this evening school was the precursor of the largely-attended evening classes so successfully carried on by the Caledonian Society for a number of years, in which Dr Stuart and several members of his church took a warm and active interest.

In June 1866 a Library Committee, composed of Messrs W. T. Glasgow, R. Gillies, and Dr Hislop, was authorised by the Deacons' Court to procure from the Home Country suitable books to the value of £100, to form the nucleus of a congregational library. One half of this amount was contributed by the Young Men's Society, the other half by the Deacons' Court. It was resolved that the library should be open free of charge to the members and adherents of the congregation and their families. In November 1867 the committee was authorised to procure another supply of books to the value of £50. Since that period several valuable additions have been made to the library, which now comprises over one thousand volumes in history, biography, science, theology, travels and adventures, poetry, fiction, and other departments of literature. In the beginning of 1890 the library received a thorough overhaul, and the books were classified

and re-numbered. On May 29th the library was re-opened, and by the end of September 60 volumes were in circulation, showing a satisfactory increase in the number of readers. The circulation is now (October 1891) about 150 volumes, an increasing number of the younger members of the congregation availing themselves of the books.

In addition to fresh purchases at Home, donations of books have been made to the library by friends; among these have been Dr Stuart, Mrs Whitelaw, and Mr George Grant. In 1888 Mr A. M. Braik presented the handsome gift of £25 for the purchase of books, being half of the proceeds of a concert that had been given by him with the assistance of pupils and friends. Mr W. T. Glasgow rendered valuable service as honorary librarian for a number of years. As far as can be ascertained, the librarians since his retirement have been—Messrs R. Dalgleish, D. M. Stuart, jun., Christie, Stephenson, J. Kirkpatrick, R. Forsyth, Manly, Paul, C. White, and J. Campbell.

In January 1867 a collection amounting to £25 was made in aid of the Kaikorai Church, and in March of the following year a collection of the same amount was taken up in aid of the Blueskin Church fund. Some years previously a collection had been made for Anderson's Bay manse building fund. As early as 1862 the Session resolved that a half-yearly collection should be taken for foreign missions.

The Session and Deacons' Court, in September 1867, requested the minister to "move the Synod on the subject of obtaining a missionary for the Chinese now resident in the province." The Synod took up the matter most heartily. For a time Ah Chinn, a Chinese Christian, laboured in Lawrence under the direction of the Rev. Dr Copland, with zeal and devotion. Mr R. S. Gardner, one of the elders of Knox Church, formed a Chinese class, which met for a time in the class-room. This hopeful effort was interrupted by Mr Gardner's departure for Scotland. The Synod in course of time saw its way to appoint Mr (now the Rev.) A. Don to be its missionary, and sent him to Canton to acquire the language, and gain some familiarity with the best methods of presenting the Gospel to the Chinese. Mr Don still labours diligently in his difficult ministry.

In the Annual Report for 1867 the office-bearers were able to announce that Knox Church congregation was now wholly free of debt.

The following is an extract from the report :—" Very soon after the church was opened it was found to be too small, and a large addition was made to it. Some alterations were also made on the original church ; the manse and church-grounds have been enclosed, a class-room has been erected, and sundry other improvements have been made. These things cost upwards of £2000, so that the congregation has paid upwards of £3500 for the church and manse since the first congregational meeting was held, and that over and above maintaining a missionary for several years, making numerous collections for objects not connected with the congregation, and paying all other expenses connected with the church ; and now, in seven and a half years, we are free to start anew in the work of our Lord. May He give us His grace to be faithful !"

In April 1868 Mr James Chisholm, now the esteemed minister of Tokomairiro Church, was appointed congregational missionary. Among his duties were those of officiating at the North-East Valley School-house on Sabbath evenings, assisting occasionally at the weekly prayer meeting there, and giving one day in the week to household visitation in that district. Mr Chisholm resigned his office as congregational missionary in January 1869, but offered to continue his services gratuitously in North-East Valley until his place could be otherwise supplied. At this time a committee was appointed to consider the circumstances of the North-East Valley, and to inquire as to what should be done for continuing the services of a congregational missionary. The efforts of the minister and his office-bearers on behalf of the North-East Valley district continued unabated until no longer required to the same extent, the settlers having in 1869 succeeded in forming a separate congregation, which met at first in the volunteers' drillshed at the Water of Leith, and afterwards at North Dunedin Church, under the ministry of the Rev. Dr Copland.

In 1868 the Rev. Robert Hood and some other members of Knox Church resident in the district joined the newly-formed congregation at Kaikorai, which had been constituted a settled charge under the ministry of the Rev. W. Alves, now deceased. Robert Hood was born in the parish of Innerwick, Haddingtonshire, in 1801. After receiving a substantial education at the parish school, he studied for the ministry at the University of Edinburgh, and in due course was licensed by the

Presbytery of Dunbar as a preacher of the Church of Scotland. He joined the party in the Church that seceded in 1843. He came to Otago in 1852, and fixed his residence at Half-way Bush. He connected himself with the First Church, and was soon elected to the eldership. He proved of much service to Dr Burns and the Church in those early days, and on urgent occasions conducted public worship at Dunedin, Port Chalmers, East Taieri, &c. He joined those who took the first steps for obtaining a second minister for Dunedin, partly in the interests of the city, and specially for the benefit of the suburban districts, which were becoming somewhat rapidly settled. He was selected along with Mr George Hepburn to form the temporary Session of Knox Church, with which both of them had connected themselves. Mr Hood was a man of few words, but he could be relied on for wise counsel and action. When the minister was sent to the country in the interests of Church Extension, Mr Hood, notwithstanding his retiring habits, was ready to provide the preaching with assistance from his fellow-elders in the devotional part of the service. When it was decided to form the Kaikorai congregation, Mr Hood and his household, from a sense of duty, identified themselves with it, and the surviving members are still on its roll, and are its earnest supporters. Mr Hood was called to his rest in March 1871.*

At a congregational meeting held on July 22, 1869, the Knox Church Missionary Association was formed for the following objects:—"To excite a spirit of greater earnestness and prayer on behalf of Christian missionary enterprise; to diffuse missionary intelligence among members of the congregation; and to raise funds in aid of the missionary schemes of the Presbyterian Church of Otago." The first office-bearers were—Mr E. Smith, president; Mrs Glasgow, treasurer; Mrs J. Brown, Mrs Mackerras, Mrs J. Hislop, and Messrs J. Gillies, Gunn, and Rennie, members of committee. The Association is still in active operation, and has done a large amount of good work. Within

* The Wakari prayer meeting had a place in his heart, for whoever was absent, he and Mr Hepburn were ever in their places. Recalling now and again the prayer meetings of those early days, we find ourselves remarking that in point of attendance, life, and spirit, they "bore the gree." In those days the minister saw much of Mr Hood, and learned to hold him in the highest esteem for his strengthening sympathy and his meek and holy life. He was indeed a man without guile. He died after a brief illness, in the faith of the glorious Gospel. His name is inscribed on the tablet which the minister has placed in the new church in memory of the first elders of the congregation, who supported him by their counsel and their active co-operation.—D.M.S.

the last year or two very vigorous and successful exertions have been made by the committee of the Association to promote more general interest among the members of the congregation in the mission schemes of the Church, with the result that a marked increase in the number and amount of the contributions to the cause has taken place. The following extract is taken from the report of the committee submitted to the annual meeting in 1890 :—" Your committee have to report that they have been enabled to carry on the year's operations with a gratifying measure of success. At the outset it was resolved to reorganise the districts, making them co-terminous with the Sustentation Fund districts, and appointing a collector to each ; and to render the work of collecting as complete as possible, a full list of the members and adherents was prepared, so that each might be called on and have an opportunity of contributing. This has led to a satisfactory increase in the number of subscribers." The number of subscribing members for the year was 285, while for the previous year it was only 169. The total amount raised for missions for the year ending September 30, 1890, was—

Sabbath School Boxes	£76	15	9
Missionary Association	101	4	0
Mr Chisholm's Class	12	0	0
Legacy by a member	20	0	0
<hr/>			
Total	£209	19	9

In the year 1870, the quarter-acre section in King street adjoining the original church site was offered for sale. With a view to keep the church isolated as much as possible from the other buildings, the Deacons' Court purchased the section, with the house upon it, for £240. At an additional cost of £80 the section was suitably fenced, and the house enlarged and fitted up as a residence for the church officer.

Through the efforts of the late Mr Robert Gillies, and the liberality of that gentleman and other members of the congregation, a scholarship of the annual value of £30, tenable for three years, was established in 1871 for the benefit of young men intending to study for the ministry in connection with the Presbyterian Church of Otago

and Southland.* The successful competitor for the scholarship was Mr John Ferguson, of Tokomairiro, now the esteemed pastor of the First Church, Invercargill, who passed through his university course with distinguished success, and took a high place in several of the classes. The example set in this direction by members of Knox Church was followed by the churches of Invercargill, Riverton, and Tokomairiro. On the expiry of the term of Mr Ferguson's scholarship, the matter was taken up by a committee of the Dunedin Presbytery, and Knox Church Deacons' Court offered to contribute £10 a-year for three years towards the maintenance of a scholarship. For several years past the Court has paid £5 annually in aid of the Dunedin Presbytery Scholarship Fund now maintained by the congregations within the bounds of the Presbytery.

* A day or two after it was made known from the pulpit that there was a strong desire expressed by several members, under Mr R. Gillies's leadership, to establish a scholarship for the assistance of young men intending to study for the ministry, I happened to visit a family of the congregation. Materfamilias asked me about the scholarship, and as my explanation proved satisfactory she said: "My father in Germany used to encourage two students by inviting them to supper twice a-week," and she added, "Please take a pound from me for the scholarship." This was the first contribution towards it. The incident became known, and gave an impetus to the good object.—D.M.S.

CHAPTER X.

In Memoriam : Mr John Gillies ; Mr James Wilkie, senior.

IN the Annual Report for 1871 it is stated that the changes in the membership of the congregation had been considerably above the average of former years, some members having returned to their native land, some having removed to other parts of New Zealand or to the sister colonies, others having elected to join the newly-formed Presbyterian Church of North Dunedin, while a number had been removed by death. Among these last was Mr John Gillies, who was called away to his rest in July 1871. His removal caused feelings of profound sorrow and regret in the church and throughout the entire community. He was undoubtedly the principal founder of Knox Church, in which he held continuously the offices of elder and Session clerk from its foundation till his death. As a member of the general community the services rendered by him were most abundant and valuable, and indeed beyond all praise. "He was one of the best known of our early settlers, and the tried friend of education and religion. During the nineteen years of his residence in Otago, every measure and institution for the general good had his earnest sympathy and hearty support.

"John Gillies was born in Rothesay, Isle of Bute, on April 22, 1802, and was ordained an elder of the Church of Scotland in 1830. He took a deep interest and an active part in the affairs of the Church during the Ten Years' Conflict. Into the questions respecting the civil establishment of religion, lay patronage, spiritual independence of the Church, and education, which in those days were keenly discussed throughout Scotland, Mr Gillies threw himself heart and soul at public meetings, but especially in Presbytery, Synod, and Assembly. Mr Gillies left the Establishment at the Disruption. The educational spirit which he did so much to awaken obtained for Rothesay some of the most eminent educationists of Scotland. Among the first of its class in his own country, the Industrial School of his native town was mainly originated by him. His executive energy and fertility of resource often stood his church in good stead. One of the peculiar

features in his character was his constantly acting from a sense of duty after full and prayerful consideration. As an instance we may state that we have heard members of his family mention the following circumstance, after which he resolved to emigrate:—Early in 1851 his attention was drawn to Otago as a desirable field for settlement. But previous to communicating his views to any beyond the members of his family, he asked them to join him in prayer to God for a whole day in reference to changing their home. Having obtained their concurrence, he called them together at the close of the day they had fixed on in order to collect their mind upon the matter, and, finding that it was favourable to emigration, he declared his purpose to make immediate arrangements for carrying it into effect. On his resolution becoming known, favourable offers came from many quarters in the hope of inducing him to change his mind, but all in vain. Having resigned his various public appointments, he emigrated with his family to Otago, arriving in the ship “*Slains Castle*” on November 6, 1852.

“ Shortly after his arrival Mr Gillies entered into partnership with Mr J. Hyde Harris, at that time the only legal practitioner in Dunedin, and was admitted a barrister and solicitor of the Supreme Court of the colony. He was returned as one of the members of the first Provincial Council, and for some time held the office of Speaker. In 1857 he received the appointment, under the Colonial Government, of Sheriff and Resident Magistrate of Otago. Considerable as were Mr Gillies’s public services, those he rendered to the Presbyterian Church of Otago were even more important and manifold. He took the chief work in floating the Sustentation Fund, confessedly the great anchor of the Church. The now flourishing church of Tokomairiro had him for a nursing father, and while he was the willing servant of all the churches, Knox Church—of which he was a founder and an elder—will long own its obligations to his activity, faith, hope, and intelligence. He was the earnest advocate of missions to the Maoris, to the Chinese, and to seamen; of church extension; and of the union of the Presbyterian Churches of New Zealand. As a church trustee he did much to secure the settlement of the trust property and funds by the legislature of the colony.

“ While an ardent friend of elementary schools, he was a strong advocate for the arrangement by which one-third of the annual pro-

ceeds of the church estate should be devoted by Parliament to the endowment of professorial chairs in the Otago University, years before the movement in favour of it was seriously taken up.* In Mr Gillies the Bible Society had a sure friend. To such institutions as Sabbath Schools, Bible classes, and Young Men's Associations he extended his sympathy and support. Under a somewhat stern exterior there lay a heart that devised liberal things for orphans and widows. To the penitent he was singularly tender and forbearing. Holding the Gospel to be the true remedy of many of our social and all our moral distempers, he laboured for its diffusion by tract, book, and the living preacher. In a word, in Mr Gillies religion, education, and philanthropy had an advocate who was liberal to self-denial."†

The following extract from their minutes shows the very high esteem in which Mr Gillies was held by his fellow office-bearers:—"The Session record their sense of the great loss the church has sustained by the death of Mr John Gillies. As the chief founder of the congregation, as Session clerk, and as elder, his services were manifold, valuable, and always cheerfully rendered. In every department of congregational work he took an active personal interest. He was, in fact, ever among the foremost in works of faith and labours of love. While loving his own church, the Session acknowledge with gratitude to God that their departed friend gave much time and thought to church extension, missions, and the Sustentation Fund. The Session express their sympathy with Mrs Gillies, and direct the clerk to send her a copy of this minute." The minute of the Deacons' Court is as follows:—"The Deacons' Court desire to thank Almighty God for having enabled and privileged the late Mr John Gillies to render many important services to this church. They also record their high appreciation of the intimate knowledge of church government which he possessed, of his marked efficiency and success as a member of the Court,

* In 1867, when the House of Representatives collected evidence on the best way for promoting the higher education, whether by scholarships tenable in the Home Country or by the establishment of a colonial university on a modest scale, I was asked to give my views on the matter. Before doing so I had the advantage of an evening's discussion of the subject with Messrs J. Gillies and E. B. Cargill. The committee having charge of the inquiry reported in favour of scholarships tenable only in the English universities. I strongly recommended the erection of a university with three or four Chairs to begin with. It was a signal gratification to the friends of the higher education in Otago that the Provincial authorities, led by Mr Macandrew, established the Otago University on the lines indicated by others as well as by myself.—D.M.S.

† *Otago Daily Times*.

and of the zeal he uniformly displayed in all that concerned the welfare of the church. The Court also sympathise with the widow and relatives of the late Mr Gillies in their bereavement."

In September 1873 the church lost another prominent standard-bearer by the death of Mr James Wilkie, senior, at the comparatively early age of 56 years.

James Wilkie was born at Forneth, in the parish of Clunie, Perthshire, in 1817, and arrived in Otago in 1852. He attended for some time the ministry of the Rev. Mr Jeffreys, and took an active part in the measures for establishing a second Presbyterian Church in Dunedin, being a member of one of the committees appointed to give effect to the decision that had been come to. On the arrival of Mr Stuart and family in 1860, Mr Wilkie placed at their disposal for a time a house rent-free, until the manse was ready for occupation. He was one of the first elected elders of Knox Church, and as an office-bearer and member of the congregation he willingly rendered much valuable service. He was not of a robust constitution, and, finding himself in a position to do so, he retired from active business about the year 1862, and ever afterwards devoted a very large share of his time and attention to benevolent and religious work. He was naturally of a modest and retiring disposition. Although preferring to give a helping hand to the poor and needy in the quietest manner possible, yet his strong sense of duty impelled him to associate with others in a more public manner in forwarding objects of a benevolent and useful character. He took a warm interest in the operations of the Otago Benevolent Institution, and was a most active and useful member of its managing committee for a number of years. He was one of its vice-presidents at the time of his death.

The following is the resolution of the Session on the occasion of Mr Wilkie's removal:—"In the death of Mr James Wilkie, Knox Church has sustained a great loss. One of its founders and first elders, he always laboured with unflagging zeal to promote its prosperity and usefulness. A wise counsellor and steady friend, he extended ready and liberal support to all its agencies. As a member of the church, he was most exemplary in his attendance upon ordinances, while as an office-bearer he was seldom absent from the Session or Deacons' Court, and never when ways and means had to be devised

or difficulties to be met. The Court, while gratefully recognising the many and willing services of their late fellow-elder to religion and benevolence, would commend his widow and son to the Head of the Church, whose kingdom he diligently and meekly endeavoured to extend and establish."

CHAPTER XI.

Degree of D.D. conferred on the Rev. Mr Stuart—Deacons to hold office for three years—Hymn Book introduced into the Service of Praise—Mr Adam Johnstone—Rev. Dr Paton of New Hebrides visits Dunedin—Messrs Chisholm and Scoullar begin Sabbath Services at Whare Flat in 1874—Ravensbourne Church opened by Drs Stuart and Copland in 1876—Services held there under auspices of Knox Church—The New Church : Preliminary Steps—Site acquired—Contracts let—Completion of the work—Description of the Building.

AT a congregational meeting held on May 4, 1872, it was unanimously resolved, "That the congregation heartily congratulate their esteemed pastor on the honour done him by the University of St. Andrews, Scotland, his own *alma mater*, in conferring upon him the honorary degree of D.D., and they fervently trust that he may be long spared to enjoy the honourable title of Dr Stuart of Knox Church."

In the same year (1872) a change in the tenure of the office of deacon was made by the Session with the concurrence of the Deacons' Court, in consequence of a resolution passed by a meeting of the congregation after considerable discussion. The appointment to the deaconship was formerly understood to be a permanent one, terminable only by resignation, deposition, or death; but it was now decided that the office should be held for three years only, one-third of the members retiring annually; these, however, being eligible for re-election.

In 1873 the Session resolved to bring under the notice of the congregation the resolution of the Synod of Otago and Southland sanctioning the use of the English Presbyterian Hymn Book in the public services of the church. At a congregational meeting held on August 14, 1873, it was resolved that the question of making use of the hymn-book be decided by the votes of the members and adherents of the congregation. The result was that 206 members and 53 adherents voted for, while 71 members and 19 adherents voted against, the introduction of the book. The Session accordingly resolved that

the English Presbyterian Hymn Book in addition to the Psalms should be used in the public worship of the congregation on and after the first Sabbath in January, 1874. Since the beginning of 1885, the hymn-book known as "Church Praise" has been in use instead of "Psalms and Hymns."

In January 1874 the office-bearers and members of the congregation, in common with a large circle of other friends, were much startled and grieved by the serious accident which befell Mr Adam Johnstone through the stumbling of his horse at Tokomairiro, and which resulted in his death at the early age of 35 years. Mr Johnstone was a highly-esteemed and useful deacon of Knox Church for several years, and had left Dunedin for Tokomairiro shortly before his death. His professional skill was of a high order, and he was a very popular officer of the Government Engineering and Survey staff. The Session placed on record the following tribute to Mr Johnstone's memory:—
"The Session have heard with deep regret of the death of Mr Adam Johnstone, for years a member of Knox Church, a teacher in the Sabbath School, and also for a time a member of the Deacons' Court. While mourning his early removal from Christian work, they desire to place on record their high estimate of his personal worth, their gratitude for his earnest service to the congregation and its institutions, and their sense of the loss which his family and the Gospel have thereby sustained, and to affectionately commend his widow and children to the care and love of God, with prayers for their peace and prosperity."

As the result of a visit from the Rev. Mr (now Dr) Paton of the New Hebrides mission in 1874, the sum of £81 11s 2d was contributed by members of the congregation to aid in the purchase of the new missionary ship *Dayspring*, the old vessel having been wrecked. The sum of £27 5s 4d was also collected by the Sabbath School children towards the maintenance of the *Dayspring*, while the sum of £102 12s 6d was contributed to the Synod's General Mission Fund by the Missionary Association, making a total amount of £211 9s collected by the Knox Church congregational agencies for missionary purposes in 1874. It is worthy of mention that the new missionary vessel was able to start on her first voyage entirely free of debt.

About the year 1874 Mr Robert Chisholm, in conjunction with Mr Arthur Scoullar, began a fortnightly service at Whare Flat, situated about eight miles from Dunedin. Since Mr Scoullar's removal to Wellington the service at this outfield has been in charge of Mr Chisholm. Valuable assistance in the work has been rendered by friends within and outside Knox Church congregation, more especially by Mr R. Heany of Kaikorai and the Rev. Mr Bannerman—the latter of whom kindly undertook the charge of the Whare Flat service during Mr Chisholm's recent visit to the Home Country.

At the request of a number of the residents of Ravensbourne and neighbourhood, the Session in February 1876 took steps for organising a church in that district, the Synod having promised a grant from the Ecclesiastical Fund towards the purchase of a site and the erection of a church. In August following the church was opened by Dr Stuart and Dr Copland. For some time previously public worship had been conducted in a private house, and occasionally in the open air, by Mr Wright, with the assistance of office-bearers and members of Knox Church. It was arranged that the services should be continued for a time under the auspices of Knox Church, on the understanding that the use of the building, under proper regulations, would be freely given to others in the interests of the Gospel. These arrangements, with such modifications as were occasionally found necessary, were continued till 1879, when the members and adherents of Ravensbourne and Rothesay Church were able to call a minister of their own, and set out as a fully-equipped congregation.

The year 1876 is to be regarded as one of the most memorable years in the history of Knox Church, for on the 5th of November the new church in George street was opened for Divine service under the most auspicious circumstances. In the very nature of the case much anxiety and labour were entailed upon the office-bearers, and more especially upon the Building Committee, and many difficulties were encountered in connection with the erection of the new church; but by the goodness of God difficulties were overcome, and the work brought to a satisfactory conclusion.

In consequence of the ever-increasing difficulty experienced in providing sittings in the old church for persons anxious to join the

congregation, and the general desire for improved accommodation, the necessity of taking steps for the enlargement of the old building or the erection of an entirely new one began to receive serious consideration about the beginning of 1869. In March of that year Mr E. Smith brought the matter under the notice of the Deacons' Court, but it was resolved to postpone action until it should be seen what effect the proposed erection of a church for North Dunedin and North-East Valley would have upon the attendance at Knox Church. A congregation was soon after formed at North Dunedin, to the pastorate of which the Rev. Dr Copland was called ; but, although the new congregation was recruited to some extent from the membership of Knox Church, yet the necessity for increased accommodation continued as great as ever. The question of enlarging the old church or erecting a new one was discussed again and again at meetings of the office-bearers and the congregation ; but nothing definite was agreed upon until May 1871, when it was decided by the congregation to erect an entirely new church in the following spring to accommodate about one thousand sitters. A subscription list was opened, and in the course of two months the sum of nearly £3000 was promised.

The question of site next received consideration, and it was ultimately resolved, at a congregational meeting held in August 1871, that the Deacons' Court should be authorised to purchase for this purpose the corner section adjoining the manse property, the consent of Mr Hyde Harris—the donor of the original church site—having first been obtained to the proposed change.* This property, including a

* The following information with regard to the holding of the title to church properties may prove of service to office-bearers of congregations :—At one time a difficulty arose and expenses were incurred in connection with the title to General Trust and congregational properties. The title to the property belonging to the whole Church was held in the names of seven trustees, and on the death or resignation of any one of these it was necessary to have a deed executed on the appointment of his successor. This deed had to be registered against the various lands belonging to the church so as to complete the title of the new trustees to the several properties. The title to church site, glebe, and manse of each congregation was held in the names of the members of the Deacons' Court of the congregation, and on the removal of any member of the Court by death or otherwise, it was necessary to have a deed executed to complete the title of the new deacon. These proceedings, both in the case of the General Trust and of Deacons' Courts, occasioned not only a good deal of trouble, but also much legal expense. Mr (now the Hon. W.) Downie Stewart, who was appointed solicitor to the General Trust Trustees in 1871, at once suggested an amendment of the law by which the Church Trustees and the members of the various Deacons' Courts should be incorporated as separate bodies for the purpose of rendering it unnecessary to have a fresh deed on every appointment of a new trustee or deacon. In the case of the Deacons' Court of Knox Church the changes in the *personnel* of its members through death and removal to other

cottage and other buildings erected on it, was purchased for £550. It was decided at the same time to retain the old church building for Sabbath School and other useful purposes. Competitive designs for the new church were called for, and other steps taken to give effect to the decision of the congregation. But insuperable difficulties, which it is now quite unnecessary to describe in detail, arose in connection with the erection of a new church according to the plan first adopted, and it was not until April 1874 that the erection of the present building was begun according to plans and specifications prepared by Mr R. A. Lawson, who had been appointed architect.

The Building Committee charged with the carrying on of the work was composed of Messrs W. N. Blair (convenor), E. B. Cargill, J. T. Mackerras, Gilbert Matheson, and George Turnbull. Mr Matheson rendered valuable service for a time as treasurer until his departure on a visit to the Home Country, when Mr Walter Hislop was appointed in his place. The committee found it advisable to let the work by separate contracts, all of which were fulfilled in a satisfactory manner. The principal contracts were as follow:—Foundations, Mr D. McGill; walls and spire, Mr W. Mercer; slating, Mr G. S. Williden; seating, Mr J. Gore; painting, Mr H. S. Fish, jun.; plastering, Messrs Philps and Edmunds; plumber work, Messrs A. and T. Burt; windows (lead lights), Mr T. H. Johnson; stairs and railings, Mr Julius Alberti; stone carving, Mr L. Godfrey; wood carving, Mr R. Francis. Carpenter and other work was executed by day labour. Mr R. A. Lawson, the architect, superintended the whole of the work of

districts were frequent. Under Mr Stewart's amendment of the law the title to the property is held in the name of "The Deacons' Court of Knox Church Incorporated," and the title continues good under this name irrespective of changes, however numerous, in the membership of the Court. It was some time before Mr Stewart's suggestion was acted upon, but ultimately it was referred to him and the Rev. William Gillies, now of Timaru, to prepare a Bill to be submitted to the Legislature. Mr Stewart, in conference with Mr Gillies, prepared and carried through "The Presbyterian Church of Otago Incorporation Act, 1875," and under this Act the trustees of the general property of the Church are created a corporate body under the title of "The Otago Presbyterian Church Board of Property," and the members of any Deacons' Court may apply to be made a corporate body under this Act. Once the property belonging to a congregation is transferred to the Deacons' Court under its incorporated title, the property remains for all time unaffected by any changes that may take place in the membership of the Court. The effect of this important amendment of the law has been to save yearly a large amount of legal expenses to the General Trust funds, and to the several Deacons' Courts that have applied to be incorporated under the Act. Mr Stewart's Act was confined to the Presbyterian Church of Otago and Southland, but its principle has since been adopted by other churches in this colony and elsewhere.—D.M.S.

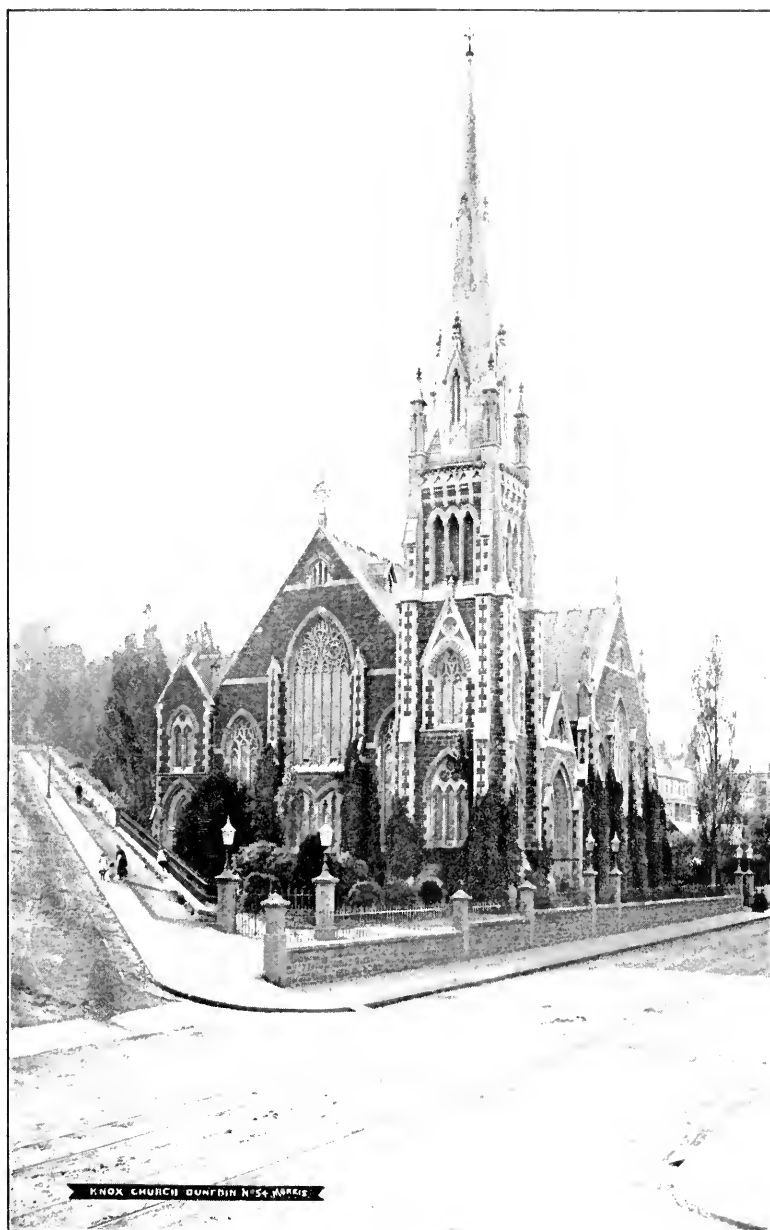
the erection and completion of the church. Mr James Armstrong was inspector of works under Mr Lawson during the greater part of the time, and performed his important and responsible duties with fidelity and success. "The material used in the construction of the building is chiefly bluestone, principally from the Water of Leith quarries, with Kakanui facings, dressings, and finishings generally. The design of the building is in the thirteenth century style of Gothic, the chief distinctive marks of which are the light, lofty, and graceful arch; the large and lofty arched windows, the lower parts of which are divided into narrow compartments by mullions, and the upper parts or window-heads enriched by complex, varied, and beautiful tracery; and the floriated pinnacles surmounting the buttresses. The new Knox Church is truly a noble ecclesiastical building, and one that is a credit to the architecture of the colony. With its handsomely-proportioned walls of bluestone, relieved by white Kakanui stone facings; its lofty and graceful windows; its dark slate roof relieved by ornamental ridgings; and its high tapering spire pointing heavenwards, the new Knox Church is a building which would be pointed to with pride in many a city in older lands."*

**Otago Daily Times*, Nov. 6, 1876.

CHAPTER XII.

Opening of the New Church—Services by Dr Salmond and Messrs Todd and Will—Social Meeting—Speeches by Dr Stuart and Mr W. N. Blair—Votes of thanks—Bazaar in aid of Building Fund—Minute of the Session—Summary of Building Accounts, December 31, 1876—Efforts to Reduce and Extinguish the Debt on the Church—Mr Robert Wilson—Mr Andrew Cameron.

ON the completion of the new church the office-bearers resolved that it should be opened for Divine service on Sabbath the 5th of November, 1876. The following account of the opening is taken from the *Otago Daily Times* of November 6, 1876 :—" Probably no event in the history of Otago has been looked forward to with a greater degree of interest by a large section of the community than the opening of Knox Church, which took place yesterday morning. Long before 11 o'clock, the hour fixed for the first service, George street presented a more than usually animated appearance, being crowded with pedestrians anxious to be in time to secure seats. The congregation yesterday included not only the members of Knox Church, but, in addition, many of other Christian denominations, as well as of the different Presbyterian churches in the city, and not a few visitors from a distance. The deacons of the church were unremitting in their endeavours to make things as comfortable as possible by providing seats for all, and in order to do this chairs and forms had to be placed along the aisles. The Rev. Professor Salmond officiated in the forenoon, and the pulpit platform was occupied by the Rev. Dr Stuart, the respected pastor of the Knox Church congregation, the Revs. Messrs Will and Todd, and the elders and office-bearers of the church. The morning was very fine, and the sunlight streaming in through the eastern windows and illuminating the well-finished interior of the church, which was crowded in nave, galleries, and aisles by a fervid congregation of over 1500 people, produced the most pleasing and brilliant effect. Indeed, the Building Committee and subscribers must have felt highly gratified with the result of their labours and liberality, which have been instrumental in raising in this country, so remote from Scotland—the centre of Presbyterianism—a noble house of prayer in which they may worship God in the manner they have been ac-



KNOX CHURCH.

customed to in the land they have left. The congregation yesterday must have comprised many of those whose names are closely identified with the early history of Otago, and who were not unacquainted by practical experience with the trials and difficulties incidental to the establishment of this settlement. They certainly have reason to rejoice that the difficulties of colonisation have been in these cases so successfully overcome, and that in regard to the worship of the Creator, as well as in the matter of education and the other adjuncts of civilisation, they and their children will have no reason to regret their fortunes being cast in this land. It is not a matter of surprise that everything yesterday assumed a most cheerful aspect, and that contentment and mutual congratulations were manifest on every side. The acoustic properties of the building are excellent, and the voices of the officiating ministers could be easily heard throughout the most distant part of the nave and galleries.

“The service was opened by the Rev. Professor Salmond calling upon the congregation to worship God by singing the 100th Psalm. Portions of the Scriptures were then read, and other hymns and psalms sung. Thereafter Dr Salmond preached an able and impressive sermon, taking as his text, ‘For though I preach the Gospel, I have nothing to glory of; for necessity is laid on me: yea, woe is unto me if I preach not the Gospel’ (1 Cor. ix. 16). The sermon concluded as follows:—‘And now, my brethren, here this day in this remotest corner of the earth are we proclaiming that not in vain did the Apostle utter his testimony. It has come hither also. Regions of the earth which his feet traversed lie waste; great cities among whose populations he moved lie in ruins; the churches which he planted have ceased to exist; but in lands of which he knew not his words live; we echo his voice this hour; and we are the inheritors of his spiritual treasures. You have raised this house, a monument of your faith, in the name of the Son of God who loved us and gave Himself for us, and laid the gifts that have reared it at the feet of Him who for you poured out His precious blood. You have done well—the Lord accept your sacrifice! Your desire is that His praises may fill this house; that His name may echo through it; that prayer in His name may ascend from it like incense; and that the story of His life and death may be told here to successive generations, and the bread of life dispensed to nourish the souls of men to everlasting life. The Lord

grant it! May Christ fill this house with His glory, here show forth that He liveth for ever, and prove even to multitudes yet unborn who here shall seek His face that the virtue of His blood and the power of His Spirit last unexhausted through all the lapse of time! Now unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.' The doors and passages are so well arranged that after the service the large congregation very quickly dispersed without the least inconvenience. Pleasing reminiscences will long be entertained of the opening of Knox Church, which will henceforth rank as a red-letter day in the history of the Province of Otago."

The Rev. A. B. Todd, of Oamaru, preached in the afternoon of the opening day to a large number of young people and their friends from Eccles. xii. 1: "Remember now thy Creator in the days of thy youth." The evening service was conducted by the Rev. W. Will, of East Taieri, who preached from 2 Cor. v. 14: "For the love of Christ constraineth us." The singing in the morning and evening was led by the choir in a most creditable manner under the leadership of Mr G. M. Thomson. Some of the hymns were exceedingly well sung, especially "Jerusalem, my happy home." The congregation entered into the spirit of the words very heartily. The singing of the children at the afternoon service was led by Mr Wright, and was also very effective. The amounts of the collections at the different services were as follows:—Morning, £459 10s 9d; afternoon, £38 12s 10d; evening, £63 14s 1d: total, £561 17s 8d.

On the evening of the Tuesday following the opening of the new church a social meeting to celebrate the event was held in the old building. Tea and other accessories were bountifully provided by the ladies of the congregation, and the following ladies presided at the tables—Mesdames Baird, Blair, Borrie, Burn, Burt, Cargill, Flanagan, Glasgow, G. Grant, J. Hislop, W. Hislop, Kirkpatrick, Lothian, Mackerras, McQueen, G. Matheson, T. Matheson, T. Moodie, Niven, Norrie, Reith, Scoullar, A. Stewart, W. D. Stewart, Sparrow, Street, Turnbull, Wallace, Whitelaw, Whitson, Wilkie, R. Wilson, and Ziele. After tea, the large assembly adjourned to the new church, which was speedily filled. Dr Stuart occupied the chair, and was supported by the Ven. Archdeacon Edwards, the Rev. Drs Copland and Roseby, the

Rev. Messrs Clisholm, Lindsay Mackie, J. Gow, W. Will, M. Watt, Johnstone, Todd, J. U. Davis, and others. After the singing of the Hundredth Psalm, and prayer by the Rev. W. Johnstone, of Port Chalmers, addresses were delivered by Dr Stuart, Mr W. N. Blair, Archdeacon Edwards, Mr G. Hepburn, Rev. Dr Copland, Rev. J. Chisholm, Mr John Cargill, Rev. Lindsay Mackie, Mr J. L. Gillies, Rev. Dr Roseby, Mr R. A. Lawson, and Rev. M. Watt. The addresses were exceedingly appropriate, and were well received by the audience, but a full report of them here would occupy too much space. As the speeches of Dr Stuart and Mr W. N. Blair are mainly historical in their character, and are full of interesting reminiscences, the following report of them will no doubt be acceptable. It is taken from the *Otago Daily Times* of November 8, 1876 :—

“Dr Stuart said : Dear Friends—I need scarcely say that I feel jubilant this evening. I am glad to stand under this noble roof, and I am especially glad to be surrounded on this platform by friends and brethren whom I respect and whom I love. And I am glad to have so many hearers in this place. I pray that the prayer which Mr Johnstone offered up may be fulfilled to God’s glory, and to your and others’ happiness. Allow me just a word or two, though there are numerous speakers to address you on this occasion. I would like to say to you that this church had its origin in a most Christian intention. From the very outset it was composed of Christians of various nationalities and denominations ; and so far have I been from making an apology for this that I have always spoken of it as a large cause of rejoicing, and I believe it will always lead me to do so. It led me to think more of Christianity than of Presbyterianism.—(Hear, hear). Not, indeed, that I have been ashamed of Presbyterianism. You know that the blue banner has been waved again and again over your heads. I have asked you to admire and respect it, and to pass it forward to those coming after you. I remember one occasion, when, speaking of the old banner to Mr Justice Richmond, who was sitting beside me, he said, ‘I like to see you waving it over me so long as you keep it waving under the glorious banner of the Gospel.’ I replied, ‘That is what I will always do.’ The church has been carried on in that spirit. We have envied nobody. We have not spoken evil of anybody. And we glory when in other instances the Gospel has been carried to the regions beyond. I know that in the beginning of the

city we had the Wesleyans worshipping with us, and indeed I found them better Christians than I at one time thought they were. Dr Stuart here referred to the valuable services of the late Mr John Gillies, and to the liberality of Mr Henry Cook in giving the lease of certain sections in Walker street to the Mission Church, and continued: We were prepared to preach the Gospel to thousands who were at that time quartered in tents. The Wesleyans then, like an elderly dame, wanted to get a house for themselves. We said, 'God be with you.' Mr Archibald Barr and another office-bearer left us. Then the Baptists—they also worshipped with us. Old Dr. Purdie used to protest gently against some parts of our service. He was elected a deacon, but he could not accept the office. Mr Dick and others also left us. However, Knox Church had the Divine blessing, and our labours continued to prosper. Church after church was formed around us. The Gospel was preached with warmth, and evermore drew people to its banner. The Gospel without power! Don't believe it! There is nothing in the world that has the power the Gospel has. Its power is increasing, and it will yet be heard from pole to pole. Well, I have so many worthy friends here this evening who will address cheering words to us, and words of counsel, that I will not further occupy your attention. I will only say that, if I had a spark of the spirit of bigotry and of exclusiveness, I have always had men around me as office-bearers who would speedily exorcise it by their prayers and practice. The church, composite in its origin, has worked harmoniously. We have had an immense amount of fervour amongst the members. We have had men from the West and South of England, and from various other parts of that country. We found that the result was extremely pleasant. We worked with efficiency. And the Green Isle has always contributed to our membership and to our prosperity. Knox Church, though it has a thoroughly Scotch name—a name that speaks of its Scottish origin—contains in itself many nationalities.

“Mr W. N. Blair, on being called on, was received with applause. He said: I suppose, as I am convener of the Building Committee, there is no getting out of saying something on this auspicious occasion. The Building Committee have to-night to pronounce their labours at an end, and present you with the result in this handsome edifice, of which they are very proud. I am sure this feeling will be

shared by every member of the congregation. You are all familiar with the history of the movement for building a new church, so I will only refer to it by stating that, although the movement was begun in 1869 or 1870, the numerous difficulties inseparable from such a large undertaking delayed the actual work till 1874. The present Building Committee was appointed on the 1st April, 1873—a very ominous day. I wonder if the Deacons' Court intended it as a left-handed compliment. If so, we returned the compliment by accepting the first contract on the anniversary of that day, and handed them the church to be opened on the 5th of November—a day of equally happy memory! The remit to the Building Committee was as vague as its date was ominous. Construed into ordinary language, it was simply, 'Build a church.' Never did a general go forth to conquer a nation more untrammelled than we did. The Deacons' Court did not even burden us with money. The laconic instruction, 'Build us a church,' was all we had to go upon. Well, we have carried out these instructions and built a church which we hand over to-night. I trust our labours will give satisfaction to the congregation. Although the committee have not been disturbed by internal commotions, yet our course has not been altogether a smooth one. We have had to do continued battle with an enemy that I can only designate in a negative way—his name is, Want of Faith. The enemy met us at every turn. 'You will never build that church; you'll never get in half your subscriptions; you won't get a shilling from the Synod; the bazaar will be a failure.' These were the notes that frequently cheered us on our way. However, all the evil prophecies came to nought; we have built the church, and succeeded in all the minor schemes connected therewith, far beyond our most sanguine expectations. I can, therefore, without peering far into the future, see the church free of debt, and provided with everything befitting the first ecclesiastical edifice and the most prosperous congregation in the colony. The Building Committee and the congregation generally are frequently charged with extravagance in the matter of this church. But if the question is fully considered it will be found that the building is not too grand nor too costly for our requirements, and that we have got full value for our money. It must be remembered that Dunedin has long ceased to be a mere collection of tents and band-boxes that gave indifferent shelter to a race of wanderers, here to-day and gone to-morrow.

Every place of business and every private house now betokens permanency, and why should our churches not bear the same character? I must confess to having a great veneration for the monks of old, who spent as much in decorating a pillar or an altar as we have done on the whole church. It may be something like sedition to say so here, but I have somewhat of a 'down' on our own peculiar patron, John Knox, for smashing up so many of those fine edifices. In all probability he did what under the circumstances was right, but that does not detract from the depth of feeling that originally called into existence those grand old structures, fit mansions for the Great King. We in Otago have been raising structures for our personal glory and delectation; let us now build up the House of God in a manner befitting the times. I think it was Dr Roseby who happily designated Knox Church as a 'national institution.' It is, therefore, incumbent on us to sustain this high character by erecting a building that will be a credit to the congregation, an ornament to the city, and an example to the whole colony. Now, as to the price we have paid for our church, I frankly confess that it has exceeded my utmost limits, but I am convinced that we have had full value for our money, and there is some satisfaction in knowing that the contractors and workmen have been fully paid for their labour. After raising the structure, the next thing to be done is to 'raise the wind' and pay off the debt. I see no difficulty in doing so if all will put their shoulders to the wheel. In admiring this building—which, I hold, is the finest piece of architecture in New Zealand—we must not lose sight of the architect, Mr Lawson, to whose taste it is entirely due. He deserves the thanks not only of the congregation, but of the whole community, for giving the city such a handsome structure—one in which every line bears the impress of genius and study, and in which a single eyesore or misproportion cannot be detected. I have now, Dr Stuart, on behalf of the Building Committee, to present you with the key of the new church, and in doing so I wish that you may be long spared to occupy its pulpit, and be the mainspring in the machinery that makes Knox Church a national institution for the diffusion of good. I do not say that this key will open the front door, but it is typical of the event. Dr Stuart made a suitable reply. The key, which is a very handsome gold one, was manufactured by Mr George Young, of Princes street.

It bears the inscription :—‘Knox Church, Dunedin, 5th November, 1876. D. M. Stuart, from the Building Committee.’ ”

After the delivery of the addresses, and music by the choir, the following resolution was carried amid loud applause :—“ That a hearty vote of thanks be tendered to the ladies of the congregation who so bountifully provided for our wants in the Old Church ; to the speakers and other friends who surround the chairman on the platform this evening ; to Mr Thomson and his choir, who have contributed so much to the harmony of the evening’s proceedings ; to the committee, to whose able and efficient services we are so much indebted for the admirable arrangements of the evening ; and last though not least, to the Building Committee, who had charge of the erection of the church, and who are deserving of hearty congratulations upon the completion of their labours.” A vote of thanks to the chairman, Dr Stuart, was carried by acclamation.

A bazaar in aid of the building fund was held in the University Hall (now the Colonial Bank) on March 21st, 1876, and the four following days. It was formally opened by the Hon. Sir John Richardson, and was remarkably successful, the result being that the large sum of £2405 14s 7d was added to the building fund. The unprecedented success of the bazaar was undoubtedly due to the enthusiastic energy of the ladies in charge of the stalls, and the generous sympathy of the people of Dunedin and of the numerous visitors who were in town at the time. The Synod of Otago and Southland voted the sum of £2000 in aid of the building fund.

At the first meeting of the Session after the opening of the new church the following resolution was adopted :—“ The Session deem it right and becoming that they should place on record their devout thankfulness to Almighty God, the Giver of all good, for the highly favourable and gratifying circumstances under which the new church was opened for Divine service on the 5th inst. They desire to recognise the kind hand of God in the favourable weather ; the very friendly feeling manifested to the congregation by their Christian brethren of other churches and denominations ; the liberality of the people ; and the highly appropriate services which were conducted by the Revs. Professor Salmond, A. B. Todd, and W. Will. The Session

desire also to acknowledge the full notices of the proceedings by the newspapers of the city, and instruct the clerk to insert in the minute-book copies of the *Otago Daily Times* reports of the opening of the church, and of the social meeting which was held on the following Tuesday."

The following is a summary of the church Building Accounts as at the close of 1876 :—

Total Expenditure on New Church	...	...	£17,757	18	4
Receipts—Subscriptions paid...	...	£3721	8	0	
First moiety of Synod grant	1000	0	0		
Ordinary church revenue	...	500	0	0	
Proceeds of two soirees	...	183	16	9	
Proceeds of bazaar	...	2405	14	7	
Collection on opening day	...	561	17	8	
<hr/>					
Total Receipts...	...	£3872	17	0	
Liabilities	...	...	9385	1	4
<hr/>					
			£17,757	18	4

PARTICULARS OF LIABILITIES.

Mortgage on Old Church	...	...	...	£1500	0	0
Mortgage on New Church	...	...	...	5000	0	0
Debentures issued	...	...	...	1465	0	0
Due banking account	...	...	...	1420	1	4
<hr/>						
Total liabilities as above	...	...	...	£9385	1	4

At the annual congregational meeting in February 1878 it was shown that the debt on the new church had been reduced by the sum of £676 16s, and that the total liabilities of the congregation stood at £8701 8s 8d, while the total cost of the church, including walls, railing, lamps, architect's fees, &c., was £18,332 18s 7d. After full discussion it was resolved, on the motion of Mr Robert Wilson, that a committee should be appointed to make an effort during the year to reduce the debt on the church by at least £3000. Mr Wilson was appointed convener, and it was mainly through his indefatigable exertions that the labours of the committee were attended with a large measure of success. At the next annual meeting Mr Wilson reported that £1800 3s 7d had been collected by his committee, and that a further sum of £601 3s had been promised. The balance-sheet of the Deacons' Court for the year ending December 31, 1878, showed the debt of the congregation to be £6811 13s 5d, being a reduction of

£2573 7s 11d in two years, although during the same period a further amount of £2389 8s 8d had been paid for interest, stone wall, iron railing, lamps, architects' commission, laying off grounds, &c. At the close of the financial year ending 30th Sept., 1890, the liabilities of the congregation were reduced to £2704 6s 6d. This gratifying reduction was greatly helped by the handsome legacy of £500 bequeathed to the church fund by the late Mrs John Gillies. It may be interesting to know that from the date of the opening of the new church till September 30, 1890, the sum of £5831 6s 9d was paid by the Deacons' Court for interest on the debt for the new church.

The appointment of the Rev. Mr Davidson as colleague to Dr Stuart greatly quickened the desire of the office-bearers to relieve the church fund of the whole of the remaining debt, and early in 1890 Mr Andrew Cameron, a member of the Session, undertook to initiate and carry through a scheme for the total extinction of the debt by the end of the year 1891. In this arduous undertaking Mr Cameron laboured most zealously and unweariedly; and through the gratifying liberality of the members and friends of Knox Church he was able to report that at the beginning of the present year (1892) £2800—fully the amount of the congregation's indebtedness on September 30, 1890—had been subscribed and paid. The Deacons' Court, at a meeting held on January 5, 1892, cordially adopted the following resolution regarding Mr Cameron's work :—"The Deacons' Court record their deep sense of gratitude to Mr Andrew Cameron, one of their number, for his indefatigable labours in successfully raising by subscriptions the sum of £2800 during the past two years for the purpose of paying off the debt on Knox Church. The Court also record their thanks to those members of the congregation and others who subscribed the amount raised, and their recognition of the goodness of the Great Head of the Church in the success that has attended Mr Cameron's efforts." Knox Church may therefore be regarded as now virtually free of debt.

CHAPTER XIII.

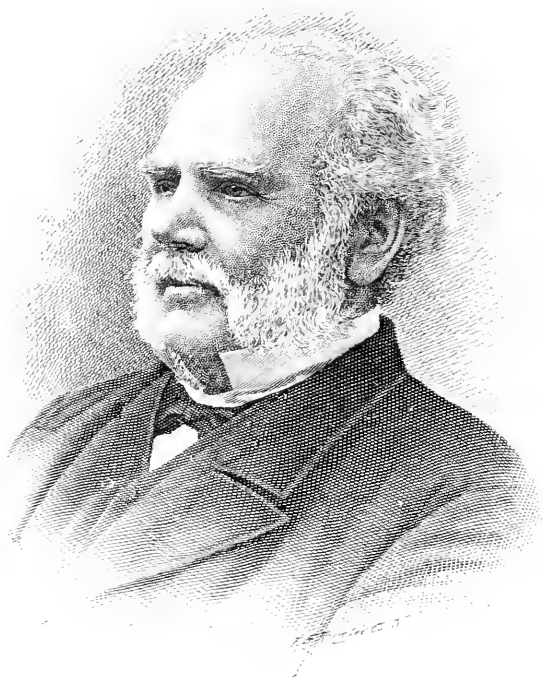
Ladies of the congregation present the Minister with horse, carriage, and equipments—Minister's Catechetical Service for the Young—Dr Hislop—The Outfield: Mount Cargill, Pine Hill, Leith Valley—Appeal by Session on behalf of Outfield work.

IN the course of the year 1877 the opinion gained strength among the office-bearers and members of the church that assistance of a permanent and substantial nature ought to be afforded to Dr Stuart to enable him to overtake with somewhat greater ease and comfort the arduous and multifarious pastoral duties so readily undertaken by him. This matter was cordially taken up by a number of the ladies of the congregation, and in a short time a sum of money was raised sufficient for the purchase of a suitable horse, carriage, and equipments. Dr Stuart was prevailed upon by his friends to accept the gift of the ladies,* but it was felt at the same time to be due to the minister that steps should be taken at an early date to procure relief for him from a portion of his ever-increasing pastoral work.

In the beginning of 1878 the minister, with the concurrence of the Session, inaugurated a system of catechetical instruction to the

* The ladies took Mr C. H. Street, for many years the willing servant of the church, into their confidence. On his suggestion the carriage was built with accommodation for *two persons only*, to prevent the minister's overloading the horse by giving stragglers a lift. I am not sure that he did not really use the words "old wives." It is quite possible that the minister in his heart was grateful to Mr Street for limiting the capacity of the carriage. It is a sample of the thoughtfulness of my friend.—D.M.S.

Dr Stuart's friends are decidedly of opinion that the limitation of the capacity of the carriage was a wise and necessary precaution. At funerals and on other occasions it is quite a usual practice of his to dismiss his coachman and take up beside himself some one or other who in his opinion would be benefited by relief from walking. The following story is told of one of the Doctor's adventures:—Soon after the presentation of the carriage he was driving alone to North Taieri to preach for his friend Mr Sutherland. On his way across the Taieri Plain he overtook a man laboriously rolling a keg along the road. He drew up, and accosted the wayfarer somewhat as follows:—"My man, that is rather a hard job you are at. Could you manage to lift the keg up beside me? I shall be glad to take it along a bit." The offer was thankfully accepted, with a request to set the keg down at the road-side post-office. "Conceive my astonishment," said the Doctor, when speaking of this incident, "on being informed by the postmaster that I had assisted in conveying a barrel of beer for the use of a sly grog shop on the Otago Central Railway, then in course of construction, while under the delusion that it was a keg of winter butter!"—J.H.



JOHN HISLOP, LL.D., F.R.S.E.

young on alternate Sabbath evenings with the object of exciting a greater interest in Biblical studies amongst the families of the congregation, and of doing something towards supplying the lack of Bible reading and religious instruction in the public day schools. Unless when interrupted by circumstances over which he has had no control, Dr Stuart continued the catechetical lessons with such success as to fulfil in a measure the purpose for which they were begun, affording as they did opportunity for more simple and familiar teaching of the young, while at the same time they were not unacceptable to the congregation generally. The attendance of young people able to handle their Bibles might have been improved, but parents too readily yielded to their wishes in not requiring them to occupy the space in the church set apart for them. After an experiment of over nine years the minister gave the service up, in deference to the wishes of some of his elders whose judgment he greatly respected. Such catechetical service was a part of public worship in the Jewish Church, and was universal in the Reformed Churches for two hundred years.

In the beginning of 1878 Dr Hislop, having received the responsible appointment of Secretary of Education for the colony, which required him to reside at Wellington, gave in his resignation of the eldership. The Session, in accepting it, adopted the following minute : —“ The Session record their appreciation of Dr Hislop’s services to the congregation as member and elder during the many years of his connection with it. But, while regretting his departure on account of our several church organisations—as the Sabbath School, the Bible Class, and the Young Men’s Society, to all of which he was an active, constant, and zealous friend—they are confident that in the place of his habitation he will manifest like activity in every good word and work. The Session unanimously commend himself and his family to the grace of God in the Gospel of Christ.”

In January 1879 a number of settlers on Mount Cargill expressed a strong desire for the establishment of regular Sabbath services, and stated that they were willing to defray the cost of a conveyance for office-bearers of the church and others willing to conduct public worship in the district once a fortnight. Dr Stuart was requested by the Session to endeavour to make the desired arrangements, and in this

he was very successful. A fortnightly Sabbath service has been maintained regularly ever since in the Mount Cargill School, granted for the purpose by the School Committee. A Sabbath School with a well-assorted library has also been in successful operation. Mr John Reith took charge of the service and the Sabbath School for several years, and his labours were very much appreciated by the settlers. In this good work he received able assistance from Messrs Hutchison and Southwick, and from other friends. On Mr Reith's retirement in 1886 he was succeeded by Mr D. Thomson; and, after the removal of the latter to Victoria eighteen months later, Mr William T. Todd carried on the work for a time with unfailing regularity and much zeal and success. He was assisted occasionally by members of the Session and other friends, including some of the students in attendance at the Theological College. Mr Todd was compelled to relinquish his charge of this station in 1889, through pressure of other important work. Public worship has been kept up since by members of Knox Church Fellowship Union. Many of the settlers, by their steady attendance, show their appreciation of the services. The communion is statedly dispensed by Dr Stuart or Mr Davidson. Those who go up to conduct the services speak warmly of the kindness and hospitality invariably shown them by Mr and Miss Moir of the Schoolhouse.

In connection with the outfield work undertaken by Knox Church it may be mentioned that in 1883 a fortnightly Sabbath service was begun at Pine Hill School by an elder of the church—Mr R. S. Gardner, the schoolmaster—with occasional help from the minister. This was discontinued for a time, but was resumed by Mr Gardner in 1887. Since that gentleman's removal to a distant part of the district the fortnightly service has been taken in charge by the Knox Church Fellowship Union. The Union thankfully acknowledge the help received by them in this work from various Christian friends, both within and without Knox Church congregation.

The opening of the public school in Leith Valley in 1884 enabled the settlers there to accomplish a long-cherished desire to secure the establishment of a Sabbath service as well as a Sabbath School in the district. The success of the movement has been largely due to the exertions of Messrs Hogg, Jones, Booth, and others. The station is

conducted as a union church. For a time the weekly service was maintained by Knox Church, North Dunedin Church, and the Hanover street Baptist Church, assistance being given also by representatives of other churches. The present arrangement is that Dr Stuart or Mr Davidson takes one service in each month—the other weekly services being conducted by office-bearers or members of Knox Church and various other Christian denominations.

In connection with the outfield work the Session in their report for 1889 made the following appeal :—"The Session would earnestly press the claims of the outfield upon all members of the congregation. Living, as most of our members do, within easy reach of regular Gospel ordinances, we must not forget the wants of those that are outside. The tendency to lapse from regular attendance at church service is very great in outlying districts, where bad roads often furnish an excuse for absence. It is therefore essential that those who are in the enjoyment of all church privileges should exert themselves to furnish a very regular supply to the outfield. The Session rejoice that the young men of the congregation have taken a large part of this good work in hand, and they hope that their attempts to obtain supply will be warmly seconded by office-bearers and members alike."

CHAPTER XIV.

Loss of Office-bearers by removal from Dunedin or other causes—Mr W. T. Glasgow, 1879—Mr J. Borrie, 1880—Mr A. Scoullar, 1883—Mr R. Short, 1885—Mr J. Reith, 1891—Mr Duncan Wright, 1892.

IN June 1879 Mr William T. Glasgow, in consequence of his promotion in the public service and his removal from Dunedin, resigned the offices of deacon and clerk of the Deacons' Court, which he had held for many years. The following resolution was passed by the Session on the occasion:—"In accepting Mr Glasgow's resignation the Session desire to record their high appreciation of the many valuable services rendered by him to the church, especially as clerk to the Deacons' Court, as Sunday School teacher, and as a member of Knox Church Young Men's Society during the many years he has been connected with the congregation. The Session pray that he may long be spared to render himself similarly useful wherever Providence may cast his lot." The Deacons' Court also recorded their appreciation of the admirable manner in which Mr Glasgow had for many years performed the duties of Clerk to the Court.

In September 1880 the congregation lost the services of another zealous and efficient worker by Mr John Borrie's resignation of the offices of Session Clerk and elder, consequent upon his official promotion rendering necessary his removal from Dunedin. The Session placed on record the following resolution with reference to Mr Borrie:—"In receiving Mr Borrie's resignation of the offices of elder and Session Clerk, the Court resolved to record their high appreciation of his valuable services to the congregation in the deaconship, to which he was admitted April 27, 1862, but more especially in the eldership, to which he was ordained July 5, 1866, and as clerk of the Kirk Session, to which office he was elected Aug. 1, 1871. As a member and office-bearer he manifested in his efforts both for the defence and the diffusion of religion a whole-heartedness worthy of all admiration. In his new sphere the Session wish their esteemed brother health and prosperity." On Mr Borrie's resignation the Session secured the ser-

vices of Mr Colin M'Kenzie Gordon as Session Clerk, a position which he still holds with much credit to himself and great advantage to the congregation and its office-bearers.

In May 1883 the congregation lost by his resignation the services of Mr Arthur Scoullar, who had proved an active and efficient member of the Session for a number of years. The following minute was adopted by the Session on the occasion :—"The Session accept with deep regret the resignation by Mr Arthur Scoullar of his place in this Court. In doing so they desire to place on record their sense of the fidelity and zeal with which during the seven years of his connection with the Kirk Session he has discharged all the duties of the eldership ; their recollection of his open-handed liberality and modesty in giving many gifts for the promotion of Christ's cause and kingdom ; and their appreciation of the warm and untiring interest which he has displayed in the spiritual welfare of the congregation and of the church at large. The Session desire further to record an expression of their own gratitude and that of the congregation to Mr Scoullar for his services as treasurer of the congregational Sustentation Fund. They believe that his energetic and skilful management of that fund will materially contribute to its permanence and growing success."

It has already been mentioned that Mr Robert Short was one of the first-elected deacons of Knox Church, and that he was the first clerk of the Court. He resigned these offices in 1864, but maintained his connection with the congregation. He was elected to the eldership in 1881, and did good service until 1885, when he resigned the office in consequence of his removal with his family to the Oamaru district. He was well known throughout Otago for very many years as the courteous and obliging chief clerk of the Crown Lands Office at Dunedin. The Session adopted the following resolution on the occasion of Mr Short's resignation :—"On receiving the resignation of Mr Robert Short of the North-East Valley, the Session have pleasure in recording in their minutes that he joined Knox Church in May 1860 ; that he was one of the original deacons, and for a time was clerk of the Deacons' Court ; that he filled for some time the office of elder, and in these capacities rendered good service to the congregation in its efforts to maintain and promote the Kingdom of God ; further, that

the Session earnestly desire for Mr Short and his family in their new home good health and the blessings of the Gospel."

In August 1891 Mr John Reith, who for twenty-nine years had served the Church in several relations, was appointed to an important position in Wellington. On the occasion of Mr Reith's resignation of his connection with Knox Church, the Session adopted the following minute:—"On receiving the resignation of Mr John Reith's eldership in the congregation the Session have pleasure in bearing testimony to his many services to Knox Church for over a quarter of a century as an elder, as superintendent of Mt. Cargill Sabbath School and preaching station for many years, as superintendent of the Main Sabbath School, and as the originator of the teachers' class for the study of the lessons, teacher of the first Bible Class that met on Sabbath afternoon, and founder of the Gift Day Festival. In these departments of spiritual work Mr Reith displayed striking ability and devotion, which have left their mark for good more extensively than the Session can express. His relation to the weekly prayer meeting was very close, and his assistance was much appreciated. His family followed his example in devotion to the congregation and its institutions. The Session further congratulate him upon his appointment to represent the Book and Bible Depôt in Wellington, and express their confidence that he will prove eminently helpful in diffusing literature of a healthy tone, and that he will continue to use in the service of the Gospel the great energy and practical wisdom which he showed in our church and city. The Session heartily commend him and his family to the grace of God, and to the church with which they may identify themselves."

In March 1892 Mr Duncan Wright, one of the elders of Knox Church, left New Zealand to enter on the work of an evangelist under the Evangelisation Society of Victoria. An account is given in chapter V. of Mr Wright's valuable services while under an engagement as congregational missionary and superintendent of the main Sabbath School. Since the termination of this engagement he has given himself wholly to the work of an evangelist. The Session of Knox Church, in a resolution adopted on March 2, 1892, bear the following testimony to Mr Wright's character and services:—"In view of the retirement of Mr Duncan Wright from the eldership in the congregation, the Session record their appreciation of his many services to its

institutions and schemes of spiritual usefulness. As congregational missionary and superintendent of the main Sabbath School for about four years, and as an elder for sixteen years, he served the church and its enterprises both earnestly and loyally. Furthermore, they have pleasure in stating that though engaged in the work of an evangelist for many years in New Zealand, his loving regard for the church and its various institutions has suffered no abatement. In leaving Knox Church and New Zealand to undertake evangelistic work under the banner of the Evangelisation Society of Victoria, they express their strong confidence that by the blessing of God he will 'hold forth the Word of Life' for men's saving health and God's glory. They affectionately commend their brother and his family to the love of the Christian church they may join, and to their prayers and goodwill."

CHAPTER XV.

In Memoriam : Mr A. T. Stuart—Mr G. Hepburn—Dr Stuart's Tablet in memory of first elders—Mr R. Gillies.

DR STUART was called upon in the inscrutable Providence of God to undergo a most grievous and heavy trial in the sudden and unexpected removal by death of his second son, Alexander Thomas, a young man of large promise, and richly endowed with natural talents. This sad event occurred on July 6, 1883, at the early age of 27 years, and excited a strong feeling of sympathy with the bereaved father throughout the entire community. The Session passed the following resolution on the occasion :—"The Session desire to place upon record their deep and heartfelt sympathy with Dr Stuart in the unexpected death of his son, Alexander Thomas, and sincerely trust that all the consolations of our Christian religion may bear him and his family up under such a trying bereavement." The following is the resolution of the Deacons' Court on the same occasion :—"The Deacons' Court of Knox Church desire to place on record an expression of their deep and heartfelt sympathy with Dr Stuart in the painful bereavement which he has sustained by the death of his son ; and, whilst this feeling is shared by them both individually and in their collective capacity, they would express the hope that he may be sustained in his bitter sorrow by Him who alone can minister comfort and support, and that the consolation which our pastor has so often ministered to others may be abundantly vouchsafed to himself. The Court would also express the hope that Dr Stuart may long be spared to go in and out amongst us, and that the trials which have fallen to his lot may increasingly fit him for a continuance of the many labours of love and benevolence which devolve upon him as a Christian minister."

In December 1883 the congregation was called on to mourn the loss of Mr George Hepburn, the last survivor of the original members of Knox Church Session, who departed this life at the ripe age of 81 years.

George Hepburn was a native of Leslie, in Fifeshire, where he spent his earlier years. When still a young man he began business as a merchant in Kirkcaldy, where he devoted much of his spare time to Sabbath School teaching and works of Christian benevolence. He was ordained an elder of the Church of Scotland in the congregation then under the pastorate of the late Dr Alexander, and, along with his minister and nearly all his people, joined the Free Church at the Disruption in May 1843. Having elected to join the Otago company of settlers, he arrived at Dunedin in 1850, and took up his residence at Wakari. He was for a short time in the employment of Messrs James Macandrew and Co., and afterwards joined his brother-in-law, the late Mr James Paterson, forming the well-known firm of James Paterson and Co., general merchants. He was member of the Otago Provincial Council for the Wakari district for a number of years; and he also represented the district of Roslyn in the General Assembly for some time.

Soon after his arrival at Dunedin Mr Hepburn was inducted into the eldership of the First Church, and, as already stated, he was afterwards one of the founders of Knox Church. His long and intimate connection with the congregation, and his manifold Christian labours, are fully set forth in the following minute of the Kirk Session:—"On the 9th day of December, 1883, Mr George Hepburn, member and elder of the congregation, departed this life, full of years and in the faith of the Gospel. The Session record their grateful appreciation of his services to this church from its foundation. He was a member of the committee appointed in 1859 to collect subscriptions for the erection of a second Presbyterian church and manse in Dunedin, to procure suitable sites and plans, and to proceed with both buildings with the least possible delay. He was also a member of the interim Session of Knox Church, and by election one of the regular Session which was constituted in 1860, and in that office ably and cheerfully laboured for the prosperity of the congregation till his death. In his own district he took a deep personal interest in the progress of education and religion—visiting the sick, and serving as chairman of its School Committee and superintendent of its Sabbath School. In him church extension, the sustentation of the ministry, and every plan of Christian usefulness had an untiring supporter. His services to the Sabbath School here and in his native land ex-

tended over sixty-five years, and neither age nor infirmity abated his interest in that important institution. To him the words of the apostle are applicable—‘ Not slothful in business, fervent in spirit, serving the Lord.’ ”

Dr Stuart being desirous of showing in a permanent form his affectionate regard for the memory of his departed counsellors and friends who were first associated with him in the eldership of Knox Church, obtained permission from the Deacons’ Court in 1884 to place a memorial tablet in the church for this purpose. It is a gracefully-designed marble slab, let into the wall at the left-hand side of the pulpit platform, inscribed with the words :—

ERECTED
BY
THE FIRST MINISTER OF THIS CHURCH,
IN GRATEFUL MEMORY OF
WILLIAM CARGILL
ROBERT HOOD
JOHN GILLIES
JAMES WILKIE
GEORGE HEPBURN
WHO AS FRIENDS WERE WISE AND SYMPATHETIC, AND
AS THE FIRST ELDERS OF THE CONGREGATION,
ABLE IN COUNSEL AND UNWEARIED IN
WORKS OF FAITH AND LABOURS
OF LOVE.

“ BLESSED ARE THE DEAD WHICH DIE
IN THE LORD ”

REV. XIV. 13

A.D. 1884.

Mr Robert Gillies, another well-known and useful citizen, and a member and former deacon of Knox Church, passed quietly away to his rest on June 15, 1886, at the comparatively early age of fifty years, leaving a widow and eight children to mourn his loss. His early death (from aneurism of the heart) for which he was long prepared, was deeply regretted by a large circle of friends, who knew his generous nature and his many good qualities.

Robert Gillies, third son of the late John Gillies, was born at Rothesay, Isle of Bute, on July 31, 1836. After passing with credit through the school of his native town, he entered the University of Glasgow in 1851 with a view to qualify for one of the learned professions; but on his father resolving to emigrate to Otago he gave up his college studies and spent the earlier part of 1852 in learning farming. He arrived at Dunedin with his father and family in October 1852, being then in his seventeenth year. For some time he worked on the family farm of Riversdale, Tokomairiro, and about the year 1857 obtained an appointment under the late Mr J. T. Thomson, in the Provincial Survey Department. He left the Provincial Government service in 1860, and in the following year joined the late Mr C. H. Street in establishing the firm long and well known as "Gillies and Street, land and estate agents," &c. The highly favourable times, the ability and intelligence of the two partners, and their high character for probity, soon secured for them a prosperous business. In 1876 Mr Walter Hislop, who had been in their employment from the outset, was admitted a member of the firm, which was then known as that of "Gillies, Street, and Hislop." On Mr Street's retirement in 1878 the business was carried on by the two remaining partners until 1884, when the firm amalgamated with that of Connell and Moodie, and both were incorporated under the designation of "The Perpetual Trustees, Estate, and Agency Company of New Zealand," now under the management of Mr Walter Hislop.

While attending assiduously to his own business, Mr Gillies took an active part in the promotion of enterprises having for their object the public good and the development of the resources of the colony, with the result that he became one of the leading business men of Dunedin. He was mainly instrumental in forming the Dunedin Waterworks Company, of which he was a director; and he took an active part in the formation of the Mosgiel Woollen Factory Company, of which he was a director until his death. He was the founder and liberal supporter of the Patients' and Prisoners' Aid Society, and rendered generous aid to other public organisations. A friend who was intimately acquainted with Mr Gillies's affairs has stated that very few had any conception of his numerous private benefactions, in regard to which he was ever anxious to act in accordance with the spirit of the Master's injunction, "Let not thy left hand know

what thy right hand doeth." Scientific research had great attraction for him. He took a prominent part in the formation and the earlier management of the Otago Institute; he was much interested in the observations of the transit of Venus made in New Zealand some years ago, and fitted up a large and valuable observatory at his new residence, which he named "Transit House." The library left by him contains probably one of the most extensive and valuable collections of high-class books of any private library in the colony.

Mr Gillies in course of time found himself in a position to devote a large portion of his time and attention to public affairs, and resolved to seek admission to Parliament. He succeeded in being returned as representative for the Bruce district in 1882. He served in Parliament for one session, and, by his application to public business, his extensive and intimate acquaintance with the history and circumstances of the colony, and his good debating powers, gave promise of much future usefulness as a public man. But his career was cut short by serious illness, which compelled him to withdraw from public life, and to a large extent from business of any kind.

Mr Gillies was one of the first band of Knox Church Sabbath School teachers, and was chosen a deacon by the congregation in 1862. He proved an energetic and useful office-bearer, and gave valuable assistance in the promotion of various important agencies of the church. He took a leading part along with Mr C. H. Kettle and others in the formation and management of the Dunedin Young Men's Society; and in July 1865 he was associated by the Deacons' Court with Messrs R. Chisholm and W. S. Glasgow as a committee to take the preliminary steps for the formation of a Young Men's Christian Association in connection with Knox Church. He held the office of vice-president for about four years, and did much to advance the usefulness and success of the Association. In the same year he was associated with Dr Stuart and Dr Hislop in organising the evening classes for boys in the North Dunedin School, and about the same time he was appointed with Mr Glasgow and Dr Hislop to procure from Home the first instalment of books for the congregational library, which he and the Young Men's Association were largely instrumental in founding. Mr Gillies also took an active part in the establishment of the congregational Missionary Society, and was president and member of the committee for some time. While a warm and liberal sup-

porter of general missionary enterprise, he took a special interest in the New Guinea mission, and maintained intimate intercourse for a number of years with the Rev. Mr Macfarlane of that mission. He resigned the deaconship of the church in 1869, but continued to take an active interest in congregational affairs, and was a member of the first building committee. With the exception of a short interval he maintained his connection with Knox Church, and was a regular attendant with his family at its public services as long as the state of his health permitted.

The writer of this History spent fully an hour with Mr Gillies on the last evening of his life, when neither of them had any idea that the end was so very near. His conversation was particularly interesting and instructive. He spoke as one who was prepared for death. He said, among other things, that he had in former times been much troubled with doubts and perplexities, but now these had all been removed, and he was able to rest with implicit confidence upon Christ and His salvation as revealed in the Bible. He spoke with a degree of sadness and pathos of the pitiable condition in which large numbers of the human family were sunk, both in our own colony and in other lands, and gave expression to some thoughts he had been revolving in his own mind as to the agencies by which something might be done for their moral, social, and physical elevation. He also made suggestions regarding some improvements that he considered necessary in the management of our educational institutions. He spent the remainder of the evening with his family, and retired to rest much the same as usual. Next morning he expired without the slightest appearance of a struggle. Like other people, Mr Gillies was not without his failings, but these were very largely redeemed by noble and estimable qualities. Those who knew him best loved and esteemed him most.*

* I received many kindnesses from Mr R. Gillies—among others the following :—On the sixteenth anniversary of his marriage he was deeply impressed with the unbroken peace of his wedded life. He resolved, Mrs Gillies concurring, to ask me to take at their hands £100, to be used for any object I liked, but with a clear indication that they would be gratified if I used it for personal objects. I was specially charged not to give publicity to the matter. I obtained their sanction to devote the handsome gift to benevolent objects, congregational and general.—D.M.S.

CHAPTER XVI.

Introduction of Instrumental Music—Memorial in its favour from members and adherents—Vote of the congregation taken—Sanction of Presbytery obtained—Organ Committee appointed—Subscriptions sought—Mr J. Ross purchases organ in England—Its arrival and erection—Mr A. J. Barth appointed organist—Bazaar in aid of Organ Fund—Abstract of accounts—Valuable services of Mr J. Roberts, and of the Organ Committee—The Choir—Mr A. M. Braik—List of Precentors from the outset.

ON December 2, 1879, a memorial was received by the Session from members and adherents of Knox Church with reference to the introduction of instrumental music as an aid to the service of praise. It was decided to invite the Deacons' Court to a conference on the subject. A joint meeting of the office-bearers was accordingly held in January 1880, when it was resolved that a vote of the members and adherents should be taken. The result was that 217 members and 77 adherents voted for, and 147 members and 25 adherents voted against, the introduction of instrumental music. As the resolution of the Synod required that substantial unanimity should be shown in such cases, the Session resolved to let the matter remain in abeyance. At the request of the superintendent and teachers of the Sabbath School, however, the Session in April 1881 sanctioned the use of a harmonium in the school.

The question of instrumental music was again brought under the consideration of the Session in July 1882 by a communication from a committee of members and adherents of the congregation requesting that steps might be taken again to ascertain the mind of the congregation on the subject. The committee stated that in the event of the congregation being favourable to the introduction of instrumental music the committee would undertake the responsibility of defraying the entire cost, so that the ordinary funds of the church should not be interfered with. The question was again submitted to the congregation, when 388 members and 174 adherents voted for, and 99 members and 22 adherents voted against, the proposed change. The Session thereupon appointed a committee of its number to ascertain more fully the feelings of the minority in regard

to the introduction of an organ. The committee reported that of the 99 members 52 would acquiesce, 36 were as yet opposed, 6 were still undecided, and 5 had not been seen. The Session, after consideration of the report, passed the following resolution :—" The Session, having considered the vote of the congregation on the question of the introduction of instrumental music in public worship, and also the report of the committee deputed to wait on the members who recorded their votes against the use of such music, are satisfied that the members of Knox Church congregation are substantially unanimous in favour of the use of instrumental music in public worship." Ten members of Session voted for the resolution, and one against. It was also decided to ask the Presbytery of Dunedin to sanction the proposed use of instrumental music in the service of praise in Knox Church. The Presbytery having at its meeting in November 1882 unanimously granted the Session's request, a committee was appointed to take all needful steps for giving effect to the wishes of the congregation. The Organ Committee consisted of Messrs J. Roberts (convener), Bartleman, Blair, Burt, Dutch, W. Hislop, Mackerras, McQueen, G. M. Thomson, Pryde, and White.

The committee set about the work entrusted to them with energy and judgment. Subscriptions were invited, and a plan of the proposed alterations in the church for providing suitable space for the organ and accommodation for the choir was laid before the Deacons' Court in February 1883, and was approved of. Mr R. A. Lawson was appointed to superintend the alterations, and Mr John Ross, who was about to return to England, was requested to procure a suitable instrument. The order was placed by Mr Ross in the hands of Messrs T. Lewis and Sons, of London, by whom a splendid instrument was built at a cost of about £1100. Mr Ross superintended the forwarding of the organ, and the Shaw, Savill, and Albion Shipping Company generously agreed to convey it to New Zealand free of charge. Meanwhile all necessary preparations were made in the church for the reception of the instrument, which was landed at Dunedin in June 1884, and was soon afterwards placed in position by Mr G. R. West. The committee were indebted to Messrs Barningham and Co. for the use of their warehouse while the organ was in course of erection.

Mr A. J. Barth, whose credentials were of the highest order, was appointed organist, and the instrument was used in public worship for

the first time on Sabbath, August 3, 1884. It is universally allowed that the interior of the church has been much improved in appearance, and the service of praise greatly enriched by the introduction of the organ. It is due to those members of the congregation who were at first opposed to the change to state that almost without exception they loyally acquiesced in the decision arrived at by the majority.

At the close of 1884 the sum of £726 3s 3d had been contributed from various sources towards the expense of the organ, leaving £997 6s 4d still to be raised. With a view to the extinction of the debt, the Organ Committee invited the co-operation of the ladies of the congregation in getting up a bazaar. This invitation was very generally and heartily responded to, and the ladies entered on their undertaking with the utmost enthusiasm, and with the determination to make it a thorough success. The preparations, which were on an exceedingly extensive scale, were completed about the beginning of 1887. The bazaar, which was held in the Garrison Hall, was opened on Tuesday, February 22nd, by His Excellency the Governor, Sir William Jervois, and was closed on the evening of Saturday, the 26th. The unremitting efforts of the ladies, and the generous support accorded to them by members of the congregation, as well as by numerous friends belonging to other churches and denominations, rendered the organ bazaar in all respects a most distinguished success. The gross proceeds amounted to £1642; and, after defraying all expenses, paying the debt upon the organ, and painting and completing the exterior of the instrument, the committee were enabled to hand over to the Deacons' Court the handsome sum of £379 10s 10d to aid in the reduction of the debt on the new church. The following is a summary of the Organ Committee's final balance-sheet:—

RECEIPTS.

Subscriptions ...	...	...	...	£822	16	6
Organ Recitals ...	...	...	...	111	1	3
Concerts ...	...	...	...	22	3	0
Lectures by Dr Black ...	...	...	...	10	1	6
Juvenile Industrial Exhibition ...	...	...	...	15	0	0
Collection on Opening Day ...	...	...	...	25	0	0
Bazaar Committee ...	...	...	...	948	11	1

£1954 13 4

EXPENDITURE.					
Cost of Organ (including dues)	...	...	£1117	1	6
Cost of Erection	...	...	...	70	0 0
Alterations to Building	...	...	...	576	18 4
Interest	...	...	...	190	13 6
<hr/>					
				£1954	13 4

This brief record of the proceedings which resulted in the introduction of instrumental music would be incomplete if no reference were made to the invaluable services rendered to the congregation by the Organ Committee, and particularly by its chairman, Mr John Roberts, C.M.G., to whose indefatigable energy and sound judgment the satisfactory completion of the undertaking was largely due. Much credit is also due to the bazaar committee and to the ladies whose abundant labours contributed so largely to the success of the bazaar. The thanks of the congregation are also justly due to the past and present members of the choir for the ready and cheerful manner in which they have devoted their time and talents to the improvement of the church's service of praise. The heartiness with which the congregation join in this important part of public worship is owing in no small measure to Mr Barth's skilful manipulation, and the tasteful and judicious manner in which the organ is used by him as a guide and aid in singing.

The introduction of the organ necessarily led to other changes in the service of song. Mr A. M. Braik, who had led the psalmody of the church for two years with much acceptance, was continued in his position as congregational precentor and teacher of music, his duties being to conduct the singing in the Sabbath School, train classes of young people, &c. Mr Braik still continues in the performance of these duties, and his services are justly appreciated. The Report for 1890 states that three classes had been held weekly, with an aggregate attendance of 300, and adds: "As showing the bearing of these classes upon the psalmody of the congregation, it may be noted that three-fourths of the present church choir have been at one time connected with them, while there are numbers in the congregation qualified to fill vacancies as they occur." These classes do much to foster a taste for music, while at the same time they are educating the young people to take an efficient part in the service of song. Mr Braik has received valuable help from Mr David Thomson, secretary to the various

classes ; and Mr George Leighton, as choir secretary, has greatly assisted Mr Barth in keeping up the strength and efficiency of the church choir.

The first precentor of Knox Church was Mr W. McLelland (still living), who was elected in 1860 and resigned in 1861. He was succeeded by Mr Alex. Stewart, who retired in December 1863 owing to the pressure of other duties. Mr A. Graham then held the office for about a year, and was succeeded by Mr Robert Francis, who performed the duties of precentor from 1865 to 1876 with much zeal and attention. A difficulty having arisen in procuring a suitable successor to Mr Francis, Mr G. M. Thomson volunteered to conduct the psalmody without remuneration. In 1877 his professional duties compelled Mr Thomson to resign the position he had held for a year with so much advantage to the congregation, and he received the cordial thanks of the office-bearers for the timely assistance he had rendered. Mr W. Fraser was then elected precentor, but after about a year's service he retired, and was succeeded (1878) by Mr Innes, who held the office till 1882, when Mr A. M. Braik was almost unanimously elected to the position by a vote of the congregation.

CHAPTER XVII.

Assistance to Dr Stuart—Mr H. Gilbert and other Congregational Missionaries—Committee appointed in 1879 to consider question of permanent assistance—Dr Stuart takes a short leave of absence in 1880—Resolution to procure an assistant from Home—Failure to obtain assistant—Pulpit Supply Committee—Mr D. Wright employed for short time—Dr Stuart takes a short holiday at Queenstown—Rev. Mr Treadwell takes charge—Dr Stuart persuaded to visit Home Country—Generous offer of Messrs Ross and Glendining—Dr Stuart's departure—Pastoral Address—News from Home—Mr Donald Stuart's illness.

IT has already been stated that as far back as 1862 measures were taken by the office-bearers and members to employ the services of a congregational missionary or catechist to render assistance to the minister in overtaking the ever-increasing amount of work devolving upon him, more especially in connection with the outfield missions. Mr H. Gilbert, an elder of the congregation, was the first missionary so employed, and he was succeeded by others already mentioned. The Session, being strongly of opinion that the time had fully come when assistance of a more permanent and substantial nature should be provided, appointed a committee in March 1879 to consider and report on the best means by which so desirable an object could be secured, and to confer with Dr Stuart on the subject. The proposal to provide a permanent assistant did not appear to the minister to be practicable, and in the following month the committee submitted the subjoined recommendations:—That Dr Stuart be requested to take leave of absence for a year, or for such portion of that time as he may see fit; that his salary be paid as usual during his absence; that a sum of money be placed at his disposal to defray travelling expenses; that he be authorised to obtain, if possible, the services of an ordained clergyman during his absence; and that the question of permanent assistance be meanwhile held in abeyance. Dr Stuart did not see his way to accept these proposals, and nothing more was done until October 1880, when, at the urgent request of his office-bearers, he agreed to take leave of absence for three months. The Rev. Professor Salmoud performed the pulpit and pastoral work with much acceptance during the minister's absence.

Although Dr Stuart derived some benefit from his rest, yet it was felt by his office-bearers and people that the strain upon his strength by his manifold and abundant labours was beyond what he could be expected to bear, and in July 1881 the Session again submitted proposals to the congregation to the effect that the services of a properly-qualified probationer or ordained minister should be provided without delay as assistant to Dr Stuart in his pulpit and pastoral work ; that the terms of the engagement should be for two years ; that a suitable salary should be offered ; and that a reasonable sum should be paid for outfit and passage money in the event of some one being engaged in the Home Country. The proposals were heartily agreed to by the congregation ; and the Session in August 1881 appointed Drs Stuart, Salmond, and Macdonald a committee to carry the resolution into effect. The selection of a suitable person on the terms agreed to was entrusted by the committee to the Rev. Dr White, the Rev. R. G. Balfour, and Mr Robertson, members of the Colonial Committee of the Free Church of Scotland. A reply was received from these gentlemen in February 1882 to the effect that after the most diligent efforts they had been unable to procure a minister or probationer whom they could confidently recommend as an assistant to Dr Stuart, and that they could hold out no prospect of a suitable man being obtained on the terms offered.

Owing to the disheartening effect of the failure to secure an assistant, and the apparent improvement in Dr Stuart's health, no further effort to effect any permanent arrangement was made for a considerable time. About the beginning of 1887 the office-bearers deemed it to be their duty to give the minister as much rest and relief as possible, and with that view they appointed a Pulpit Supply Committee, consisting of Dr Hislop and Messrs Mackerras and E. Smith to co-operate with Dr Stuart in procuring assistance in the pulpit services. The committee succeeded in obtaining such assistance from clergymen and office-bearers as generally to relieve the minister from one of the ordinary Sabbath services during the months of February, March, and April. On May 3rd Dr Stuart informed the Session that on the advice of his medical adviser, Dr Copland, he would retire from active work for a short time and spend a holiday at Queenstown. The Session heartily concurred, and the Supply Committee were fortunate enough to secure the services of the Rev. Mr Treadwell, of

Wanganui, who occupied the pulpit for three Sabbaths in May with much acceptability. Valuable assistance in carrying on the Sabbath services was also rendered about this time by some of the ministers around Dunedin, and by office-bearers of the congregation. Dr Copland rendered invaluable service to Dr Stuart and the congregation during the entire period of his connection with Knox Church, and more particularly at this trying time. He was ever ready to preach in the church in cases of emergency, and his skill as a physician was always freely placed at the minister's disposal. By his removal to another sphere of labour in 1888 Knox Church sustained a great loss.

As little or no improvement had taken place in the minister's health, the office-bearers, shortly after his return from Queenstown, resolved again to take steps to relieve him of a portion of his pastoral work. For this purpose the Pulpit Supply Committee was strengthened by the addition of Messrs Bartleman, Roberts, Gordon, Pryde, Cameron, and Torrance. The committee engaged the services of Mr Duncan Wright for a few months for the work of visiting the sick, attending funerals, holding services in the outlying districts, and occasionally assisting in the ordinary church services, either personally or by exchanging with ministers of other congregations. On Mr Wright's labours coming to an end, owing to his being called on to fulfil an engagement previously entered into, the Pulpit Supply Committee found it impossible to obtain permanent assistance to Dr Stuart of a satisfactory nature, and all that could be done for some time was to secure for him as much relief as was possible by enlisting the services of ministers of other congregations and of some of the office-bearers and members of Knox Church.

When matters had continued for several months in this perplexing and unsatisfactory state, God in His providence unexpectedly opened up a way out of the difficulty by putting it into the hearts of an esteemed elder of the congregation (Mr Robert Glendining) and his partner in business (Mr John Ross) to press upon Dr Stuart's acceptance the offer of a passage to Britain and back again.* This generous

* The suggestion of a trip Home came first from Mrs John Ross, for many years a member of the congregation, but at the time resident in London. The suggestion was at once adopted by her husband and Mr Robert Glendining, with the result of much enjoyment, and restoration to a measure of health far greater than either my physicians or I ventured to anticipate. I shall never forget the delicate attentions I received on the voyage from Mr and Mrs Glendining, or the welcome I received from Mr and Mrs Ross and their household on my arrival in London.—D.M.S.

offer was made in the beginning of April 1888, and it was heard of by the office-bearers and members of the congregation, as well as by Dr Stuart's numerous other friends, with feelings of extreme satisfaction. Yielding to the representations and solicitations of his office-bearers and friends, Dr Stuart accepted the offer. The congregation met on May 3, 1888, and warmly supported the granting of the proposed furlough. This well-timed generosity of Messrs Ross and Glendining was the more heartily appreciated as experience had shown that in all probability Dr Stuart would not have been prevailed upon to take his well-earned and much-needed holiday under any other arrangement. All needful preparations having been made with the least possible delay, Dr Stuart left Dunedin by train on May 30, 1888, accompanied by the good wishes and prayers of numerous friends. He sailed next day from Lyttelton for London in the direct steamer "Kaikoura,"—his friends Mr and Mrs R. Glendining being fellow-passengers.

Before Dr Stuart's departure very satisfactory arrangements were made with the Rev. J. H. Cameron for his carrying on the pastoral work of the congregation. The Rev. Dr Dunlop kindly consented to act as moderator of the Session and Deacons' Court, and the Minister's Bible Class was taken in charge by Dr Hislop and Mr G. M. Thomson. The Rev. Mr Cameron entered with zeal on the performance of the duties undertaken by him, and discharged them with much ability, prudence, and acceptability throughout the entire period of Dr Stuart's absence. The congregation held loyally together, and faithfully supported Mr Cameron and the office-bearers by a steady attendance upon ordinances, and maintained by means of its various agencies and organisations its reputation for activity and usefulness.*

On the 15th of August letters posted at Teneriffe were received from Dr Stuart, giving particulars of his voyage up to that point, and

* The admirable arrangements for carrying on the work of the congregation were so satisfactory that I had not a moment's misgiving respecting it. In Mr J. H. Cameron's hands the work of the pulpit and the pastorate was safe. In its performance he showed the highest sense of Christian honour and the greatest faithfulness. Dr Dunlop, Dr Hislop, and Mr G. M. Thomson showed equal ability and faithfulness, as did also the Pulpit Supply Committee, consisting of Messrs E. Smith (convener), Bartleman, Cameron, Gordon, Mackerras, Pryde, Roberts, Torrance, and Dr Hislop. To the last day of my life I shall feel my indebtedness to them, and my obligation to remember them in my prayers.—D.M.S.

representing how much he felt benefited by the rest and change. There was also received from him by the same post a Pastoral Letter dated "At Sea, June 18th," the perusal of which afforded much gratification to the congregation and his numerous other friends. The letter was printed, read from the pulpit, and circulated; and, as it is exceedingly interesting and instructive, and abounds in wise counsels and pleasant reminiscences, it is well worthy of a permanent place in the history of Knox Church. It is as follows:—

"AT SEA, 18th June, 1888.

"DEAR FRIENDS,—The proofs of your confidence and love have been so many and varied that I feel sure you will be glad to learn, under my own hand, that up to this date I have felt neither sickness nor weariness. This result I connect with the goodness of God, your prayers, and the wise and kind ministries of my friends Mr and Mrs Glendining. Contrary to my expectations and my former experience of the sea, the voyage thus far has been, in the words of Mr E. B. Cargill, one prolonged holiday. It is almost a new thing for me to pass through many cares without care, not with the indifference of the sluggard, but with the privilege of a mind at liberty.

"Yesterday you had the opportunity of taking your seat at the Lord's table, and avowing before men and angels your faith in Christ as the redeeming God, and your purpose to be His servants and soldiers till life's end. I was with you in spirit during the action sermon, the table service, and the thanksgiving. The fact is, Mr and Mrs Glendining and myself met in my cabin at noon, and after a pleasant talk about you and your sacred engagement we read the following Scriptures, each taking a part:—Ps. lxxxiv., Is. liii., and 1 Cor. xiii., while I engaged in prayer, asking God to bless the preacher and the message, the office-bearers, the members, the veterans, the rank and file, and the additions by certificate and examination. We also besought God to visit with His reviving grace the dear friends who were kept from joining you by the restraints of Providence, as Dr. Macdonald, Mr Douglas, Mrs Borthwick (our oldest member), Mrs Wilson of Victoria street, Mrs Mackinlay of Hillside, Miss Hughson of Mac-laggan street, and others. Our little service was not only a pleasant break in a Sabbath at sea, but a means of grace which proved refreshing to our souls.

"As I meditated on your service, I was led to think of our first

communion in the dear old church on the third Sabbath of June, 1860, when I was surrounded and supported by Captain Cargill, Mr Gillies, Rev. Robert Hood, Mr Hepburn, Mr Wilkie, Mr Street, Mr J. H. Harris, my wife of youth, and others ever dear. What wide gaps in the ranks of the covenanted host of that day !

‘ But with the morn those angel faces smile,
Which I have loved long since, and lost awhile.’

The musing mind transported me to the English Border and the ‘ Old Meeting ’ by the Tyne—as the devout company who worshipped there loved to speak of their church—and the first communion of my ministerial record in October, 1849, surrounded and supported by the lairds, farmers, and grave shepherds of the upper reaches of North Tyne and the adjacent fells and glens. By the law of association I was also carried to Leven by the sea, where in the spring of 1838 I took my place for the first time at the heavenly feast, under the ministry of Dr George Brewster, to the joy of my parents and to my own spiritual advantage. Since that far-away day I have often had to humble myself in penitence, but I have never regretted the step which introduced me to life-long privileges, and laid on me life-long obligations. But contrariwise, my experience of the sufficiency of the Gospel for life and godliness has emboldened me to urge others to go and do likewise.

“ I often recall with feelings of gratitude the Divine goodness to us as a congregation in the gift of office-bearers at its start, who took not only a personal interest in its progress, but also in the progress of our city and settlement. This honourable feature of our congregational history Dr Hislop brought out in the memoir which he wrote in connection with the opening of the New Church. I am sure you rejoice with me that this direct and personal interest in Church and State is as marked a feature of our present office-bearers as of their predecessors. Now, while writing far away at sea, I am saying to myself every vital interest of the congregation is, under God, perfectly safe in your hands and theirs.

“ The Prayer Meeting is the first-born of our congregational institutions. It was begun the week the church was opened, and weekly all down it has been held with scarcely a lapse. I know that many of you are prevented from attending by family and other duties. Still a fair representation of the congregation has always delighted to meet

in the class-room every Thursday for praise and prayer. I assured my friend and substitute, Mr Cameron, that at this exercise he would be loyally supported by Messrs Rennie, Torrance, Wright, Fraser, A. Cameron, and others, and that he would find the re-union at once delightful and refreshing. To me our Prayer Meeting has always been 'a feast of fat things full of marrow, of wines on the lees well refined.' I crave for it your prayers always, and your presence as often as possible.

"The Sabbath School was the second of our congregational institutions. It met the next Sabbath after the opening of the church, under the superintendency of Mr Gillies; but, as it was felt that he was overburdened, Mr Street took his place, and for many years discharged the duties of superintendent with unfailing courtesy and regularity. You know that the school of to-day is most efficiently conducted in both its departments by Messrs Reith and White and their noble band of teachers. I never fail to assure them of your assistance to make it, if possible, still more efficient.

"The Albany Street School had its first location in the large room of Mr John Grant's house, and under his superintendency. When the accommodation became too limited, our Deacons' Court erected plain quarters for it in Albany street, and, when it became necessary to shift, the Court without hesitation erected suitable premises in Union street. These and our other schools, by their labours in the cause of Scriptural education, have made us as a congregation their debtors. I ask as a favour that Messrs Reith and White convey to their teachers and scholars the assurance of my love and prayers; that Messrs Jenkins and Dalglish give a similar assurance to the staff and scholars of Albany street School; Mr W. T. Todd to the staff and scholars of Mount Cargill School; Mr Chisholm to the friends at Whare Flat; and Messrs Harlow and Hutchison to those of Leith Valley. Once and again have I recalled with delight the kind words addressed to me by Mr Hogg on behalf of the Committee on my last visit to the Valley. Some of you know that my friend Mr Gardner was compelled by a sharp illness to give up the Pine Hill service and Sabbath School. How glad would I be if two of our active young men were to volunteer to give him their assistance for a year. As nothing is impossible which is required for the extension of the kingdom of God, I hope to hear that this service

will be supplied. Friends, let me beg you to remember that our Sabbath Schools are the nurseries of the Church, and as such have a claim on your prayers and sympathy.

“ The Minister’s Bible Class is as old as the church. From its opening it has been largely attended. In my heart it has lain next the pulpit. I have given its members in my own way whatever of Biblical knowledge and Christian experience I have gathered. When I take a look over the congregation old members of the class meet my eye in almost every seat—some as office-bearers, and many as Christian workers. I cannot tell you what joy I felt when Dr Hislop told me that he and Mr G. M. Thomson had arranged to conduct the class during my furlough—he taking as his subject the heroic faith and love of the first Christians, and Mr Thomson the course of lessons which I had fixed on for the session. Young men and women of the church, allow me to urge you to enlarge your knowledge of Divine things by attending the morning class now in the hands of Dr Hislop and Mr Thomson, or the afternoon class so ably conducted by Mr Chisholm.

“ Our founders, before the congregation was organised, assured the Presbytery that the new congregation would be, from the outset, self-supporting and aid-giving. The promise has been faithfully kept. The Sustentation Fund has for many years been under the direction of Mr Mackerras, who is fully persuaded of its value as our greatest and best church extension agency. Let me crave you to show our deacons and collectors charged with its ingathering that your contributions, great or small, are made not grudgingly ‘or of necessity, but willingly.’

“ The Church of Otago was missionary from its commencement. You all know that our congregation made missions, home and foreign, a plank in its constitution. When population poured in upon us in the early days of the diggings, we employed in succession the valuable services of Mr Gilbert, the Rev. Mr Anderson, and at a later period those of Mr Wright and Mrs Welsh. Nor did our expenditure in any respect diminish our contributions to either philanthropy or foreign missions. As our missionary operations embrace at present the Maori, ‘the heathen Chinees’ within our bounds, and the New Hebrides, regularity in our contributions becomes necessary. But as our Missionary Association has Mr Edmund Smith, the son of a missionary,

for its president, we may feel confident that the greatest object of a church's existence will not be allowed to drift out of sight.

“Our Ladies' Association, which does its work wisely and well, has your hearty goodwill. Under the direction of Mrs Grant, Mrs Glasgow, Mrs Wilkie, and their devoted sisters in the Lord, you may rest assured that the funds you place at their disposal will be wisely dispensed. When I have occasion to visit the Association, I never hesitate to counsel them to look to you for support in their beneficent ministry.

“The Young Women's Society, under the presidency of Mrs Moodie, has scarcely had time to make good its claim to your sympathy. It started with a double function. It seeks the personal culture of its members, but specially their training in works of faith and labours of love. Your goodwill is secured when I tell you that it looks out for those children who are left to play on the streets on Sabbath afternoon, in order to place them under the influence of the Sabbath School. Give this, the youngest of our congregational institutions, a place in your prayers.

“For the Literary and Debating Society of the congregation I ask your sympathy. It was founded long ago by the late Mr Robert Gillies, as was also the Congregational Library, which I deem valuable, and deserving of a more generous support than it has of late received. I am glad to be able to say that the society is rendering excellent service to an important branch of education. An evening in its rooms is as enjoyable as it is instructive.

“The choir has established its claim to the regard of the church by its services to the noble exercise of praise. I wonder whether the congregation generally knows that in our interests it gives an evening a week to musical practice. I am hoping that you will institute an annual festival in order to testify your gratitude to its members who add so much to the beauty of the service of praise in the congregation. I for one bless God for our choir and their Christian labours.

“The Sabbath Morning Fellowship Meeting has my goodwill and sympathy. When I enter the pulpit the thought is to me inspiring that in an adjoining vestry several of our young men give a part of their hour of prayer to supplication to God for a blessing on my presentation of the Gospel. I remember one Sunday morning when I was

moved to the lowest depths of my soul by the declaration of a boy who came up to me in the street, saying, as he looked me in the face, 'Doctor, I pray for you,' and then hopped away like the blackbird in my garden after delighting me with its sweet carol. Having the prayers of our young men and children, I feel as if I could do any work which the Lord is pleased to require at my hands.

"Friends, we live in times when knowledge is flowing hither and thither with the force of the stream-tide. My counsel is to keep your eye on the old land-marks. Should God give you such a measure of illumination as to see some things more clearly than the fathers saw them, and thus necessitate a new setting, you may rest assured that at the right time He will also give the men and the means for the work. With the way of life open and utilised throughout its course, you will not allow yourselves to speak disrespectfully or disparagingly of the labours of men who worked as in the fire for the truth, and whose work has done much to rear successive generations of noble asserters and defenders of liberty, civil and religious. Every new ray of light thankfully receive; but don't overlook that those serve their generation best who 'do justly, love mercy, and walk humbly with God.'

"Realising as I now do, and as I have often done, your surpassing kindness to me since I stepped on the shores of New Zealand in January 1860, and especially your great forbearance with me, notwithstanding blunders, failures, and worse in the work of the Christian ministry among you, I feel a gratitude which I cannot express, and I desire above all things—if permitted to resume work among you—to be eyes to the blind, ears to the deaf, feet to the lame, hands to the weak,—in a word, the messenger and servant of Christ as He will give me opportunity.

"Yours in the Lord,

"D. M. STUART."

Every Home mail brought letters from Dr Stuart, which were usually handed by the recipients to other members of the congregation, and were perused with great interest and pleasure. It afforded much gratification to his people and other friends to learn from these letters and other sources of information that Dr Stuart was received with the heartiest welcome and much consideration wherever he went, and that he was deriving much benefit and enjoyment from his visit to

the Old Land. The only cause of anxiety and distress to Dr Stuart's friends in New Zealand was the very serious illness of his youngest son, Mr Donald M. Stuart, in the latter half of 1888. It was greatly feared for a time that he might be called away before his father's return; but it pleased God to rule otherwise, and to grant parent and son the gratification of meeting again, and of spending a few weeks together before the last summons came.

CHAPTER XVIII.

Dr Stuart's return to Dunedin—Meeting of the congregation to welcome him—Address presented by the Office-bearers—Dr Stuart's reply—Death of Mr Donald Stuart—The *Otago Daily Times* on Dr Stuart's return and reception.

AFTER a stay in the Home Country of about three months, Dr Stuart left London by the P. and O. steamer "Victoria," and reached Melbourne in November, 1888, Mr and Mrs R. Glendining being again his fellow-passengers. It was his intention to remain in Victoria for a short time, and then return to New Zealand by way of Sydney; but, having received news of the precarious state of his son's health, he abandoned the idea, and came on by the first available steamer, which arrived at the Bluff on Sabbath, the 2nd of December. Coming on by train next day, he was met at Mosgiel by a number of the office-bearers, from whom he received a most hearty welcome. Dr Stuart's return was hailed no less heartily by the members of his congregation, and indeed by the whole community, among whom his name has been a household word for many years. On the evening of the following day (Tuesday, December 4, 1888) a meeting of the congregation was held in the church. This occasion may properly be regarded as a memorable one in the history of Knox Church, and therefore no apology is needed for inserting the following report of the proceedings, published next day by the *Otago Daily Times*:—

"A devotional service was held in Knox Church last night in connection with Dr Stuart's return to Dunedin. Dr Dunlop presided, and there was a very large attendance, the church being crowded in every part. On the appearance of Dr Stuart on the platform surrounding the pulpit the audience rose *en masse*. The service commenced with the singing of the Hundredth Psalm. Dr Dunlop then engaged in prayer, after which

"Dr Hislop (addressing Dr Stuart) said: Your office-bearers have conferred on me the honour of presenting you with an address on behalf of themselves and the members and adherents of Knox Church on the occasion of your return. I will now read the address:—

‘Dunedin, December 4, 1888.

‘The Rev. D. M. Stuart, D.D.

‘Reverend Dear Sir,—Your office-bearers, on behalf of themselves and the members and adherents of the church, have much pleasure in welcoming you back to Dunedin, and to the scene of your long-continued and much-valued labours; and they cordially unite in rendering thanks to Almighty God for His watchful care over you throughout your travels, and for restoring you to your attached people in safety, and, we trust, in greatly improved health and strength.

‘We need scarcely say that we followed you in our thoughts and with our prayers throughout the course of your journeyings by sea and land, and that we were greatly interested and gratified at the receipt of your pastoral letter, and of the good news that reached us from time to time of your welfare, and of the kindly and appreciative welcome so very generally accorded you during your visit to the Old Land.

‘We devoutly trust that by God’s blessing the relief from your ordinary duties for the past six months will be followed by very happy results, and we fervently pray that your Divine Master will spare you yet for a time to labour in His vineyard, and to prove, as in years that are past, a blessing and a source of comfort to many members of the church and of the community.

‘We are sure you were greatly pleased to learn from time to time how efficiently and successfully the Rev. Mr Cameron has in all respects fulfilled the duties of acting pastor of Knox Church during your absence. That gentleman, by his ability, his kindness, and his pious zeal, largely mingled with prudence, has gained for himself the respect and gratitude of every member of Knox Church, and of all who are in any way interested in its welfare.

‘Although we hope and trust you have returned to us in the possession of a large measure of health and vigour, yet we share with the whole membership of the church a strong desire that you will see it to be your duty to spare yourself as much as possible in the prosecution of your pastoral and other public labours, so that, as far as human effort can avail, you may be all the longer preserved to your attached people and to the general community. We feel assured that we represent the wishes of the entire congregation when we express the hope that you will consent to such arrangements being made as

would relieve you in future from bearing the full strain of the pulpit and pastoral work devolving upon the minister of Knox Church.

‘We desire in conclusion to express to you our warmest sympathy in your great sorrow on account of the state of your son’s health. We commend you and him to God, the great source of all true consolation, and we pray that the Master whom you have so long served will bestow upon you all needful grace and submission in this period of deepest trial.

‘We remain, reverend dear sir, yours very faithfully,

JOHN DUNLOP	GEO. DUTCH	C. MACANDREW
ALEXANDER RENNIE	ANDREW CAMERON	JAMES WILKIE
JOHN HISLOP	COLIN M.K. GORDON	JAS. MANN
E. B. CARGILL	CLEMENT WHITE	E. R. SMITH
ED. SMITH	WILLIAM DOUGLAS	WILLIAM SIMPSON
JOHN ROBERTS	W. D. STEWART	GEO. M’CARTER
JAS. T. MACKERRAS	HUGH KIRKPATRICK	DANIEL SMITH
ALEX. STEWART	ROBT. S. GARDNER	R. S. SPARROW
J. A. TORRANCE	DAVID FERGUSON	ROBT. M’NAB
W. D. SUTHERLAND	CHAS. M’QUEEN	W. T. TODD
R. CHISHOLM	D. WRIGHT	G. L. DENNISTON
JAS. M. FRASER	THOS. MOODIE	JOHN CAMPBELL
W. B. HARLOW	ALEX. BURT	J. C. THOMSON
W. DYMOCK	J. H. MORRISON	JOHN M’FARLANE
JOHN REID	WALTER HISLOP	THOS. G. YOUNG
GEO. M. THOMSON	A. BARTLEMAN	HENRY GUTHRIE
JOHN REITH	P. G. PRYDE	

“I think I may confidently express the conviction that the citizens of Dunedin and the settlers throughout Otago generally share our feeling of satisfaction at your safe return, and join us in hoping that you may long be spared in health and strength to do your Master’s work amongst us. We have in our address acknowledged the valuable services rendered by the Rev. Mr Cameron, as acting pastor of Knox Church. I desire to say a word or two regarding our deep obligation to the elder whose name is at the head of the signatures to the address. I refer to the Rev. Dr Dunlop, acting moderator of the Session and Deacons’ Court in your absence. I am sure I express the sentiments of every one of the office-bearers when I say that the ability and wisdom with which that gentleman presided over our meetings, and

the great readiness he manifested at all times to be of service to the congregation, deserve most grateful recognition. I feel also warranted in saying that the admirable manner in which Dr Dunlop conducted the two communion services held during your absence gave rise to a widely-expressed feeling of satisfaction and thankfulness on the part of members of the congregation. I have now the pleasure of handing you the address.

“ Dr Stuart said the pleasure he had in meeting Dr Dunlop, the elders, deacons, and members of the church, and in receiving the singularly beautiful address which had been presented to him, far exceeded his powers of expression. He need scarcely tell them that the document was prized by him, and would be prized and read, not for its style only, but above all for its sentiments, in the days to come. When he left Dunedin some seven months ago there was borne in upon his soul the full persuasion that the congregation, through the Divine blessing and the watchful efforts of the Rev. Mr Cameron, would have peace and fellowship, and in all his wanderings this conviction never wavered, but rather grew in intensity. And now he had the comfort of finding that his expectations had been more than realised. Between Melbourne and Otago he felt a mist cleaving unto him—a coldness and dampness which he could not shake off, but when he reached Mosgiel the unexpected appearance of the office-bearers of the church shot a beam of sunshine between the mist and his heart, removing the coldness and filling him with light and genial warmth. Then the bright talk afterwards, and the crowds of friends that met him at the Dunedin station, and the welcomes on every lip filled his cup of joy to overflowing. And, as he was driven home through the well-known streets and recognised the old friends and old neighbours, his heart beat fast and strong. He was conscious of a rare happiness—so great that he was perfectly certain he could not give expression to it. He need not say that the expression of the congregation’s wishes in reference to the working of the church in the future would be a law unto him to which he would gladly conform. In all the efforts of the congregation to promote the cause of God in the place of their habitation they had always found a right way, and he was sure of this: that as they had hitherto worked eye to eye, bringing to the work helping hands and loving hearts, so long as God spared them their future would be as the past had been, and to every

work required of them they would bring their hearts and their hands. How could he thank them for their generous sympathy in the affliction that had overtaken his poor boy, for their condolence, and for their prayers ! But he was sure that both he and his son would be sustained until the appointed end. The prayers of the congregation were needed for his son. What young man in sinking health, having to meet every day the wife of his bosom and his bairns, but needed the prayers of his friends and neighbours ! But he believed that his son had learnt that ahint the clouds the sun shines bright, and that he would be enabled to bear what was assigned to him with patience and hope until God declared His will. Dr Stuart then expressed regret at missing many members of the congregation who were absent through sickness or death, and went on to refer to his visit Home, saying he could never sufficiently show his gratitude to the congregation for insisting upon his taking a rest which had been the means of his recovering health in a large measure, and of giving him very great enjoyment.—(Applause). He spoke of the very kind ministrations of Mr and Mrs Glendining, who accompanied him Home, and of the warm reception he received in the Old Country from many people who formerly lived in Otago, and from others to whom he was known only as the minister of Knox Church. Then he went on to thank the Rev. Mr Cameron for the way in which he had upheld the credit of the congregation during his absence, and concluded as follows :—‘Maybe there were times when the thought went through my mind that I was necessary to the maintenance of this church. I see now that no man is necessary. If I were now laid aside like a plucked flower, the congregation would go on in its career of Christian usefulness—perhaps with more vigour and with more success than has ever characterised it. Know this my friends, that thousands of people at Home know about you, and are pleased to know that you Britons of the South are loyal to the Gospel, and are prepared by your means, by your co-operation, by your prayers, and by your Christian activity to stand by it, to keep it, to defend it, and to rejoice in it. I must not now venture upon another word to the office-bearers, to the workers, and to the whole of you. Accept my thanks—my earnest, heartfelt thanks—for your prayers, for your kindness in the past and to-day, and for all that is in your heart to do for me and for the Gospel.’—(Applause.)”

Mr Donald M. Stuart, after a long and painful illness, was called away on Saturday, January 12, 1889—forty days after his father's return to Dunedin. The greatest sympathy was felt for Dr Stuart in the sad bereavement which thus befell him, and the deep sorrow which filled the manse was shared by all the congregation, whose prayers were heartily offered up for the bereaved father, widow, and children. The following is the resolution of the office-bearers on this sad occasion:—"It was unanimously resolved that this Court, as representing the office-bearers of Knox Church, desire to convey to Dr Stuart their heartfelt sympathy with him on the occasion of the sore bereavement to which he has been subjected in the Providence of God by the lamented death of his son, the late Mr Donald M. Stuart; and they commend their beloved pastor to God and to the word of His grace—the alone true source of consolation and comfort in the hour of deepest trial."

The writer ventures to conclude the story of Dr Stuart's furlough with the following article, which appeared in the leading column of the *Otago Daily Times* of December 6, 1888. It may very properly be regarded as truly expressing the sentiments of the general community throughout Otago, irrespective of nationality or creed:—"The affectionate solicitude demonstrated by the officers, members, and adherents of Knox Church at the return of the Rev. Dr Stuart, and the touching remarks which he delivered in response to the address presented at the devotional service on Tuesday evening, are among the most pleasing incidents which have happened in Dunedin for some time. Dr Stuart is so entirely identified with this city, and we might say with Otago, and so well known among all classes, that it seems unnecessary to refer to the eminent qualities which have given him a place second to none in public estimation, and have made his name veritably a household word. High principle, a devoted sense of duty, kindness of manner, which is but the expression of most perfect charity, utter and complete unselfishness have distinguished Dr Stuart among his fellows; and it is not surprising that the opportunity has been taken by those under his pastoral care, and more immediately connected with his work, to pay him the tribute of honour and regard which, to the gratification of the whole community, he has received. It is beyond question true, as set forth in the address, that 'the citizens of Dunedin and the settlers throughout Otago generally

share ' the feeling of satisfaction at his safe return, and join in 'hoping that he may be spared in health and strength,' and remain among us active in good works for many years to come. It is remarkable that, throughout a career practically coeval with the existence of Dunedin as a city, Dr Stuart, while by no means addicted to concessions where essentials are involved, and ever giving full credit for good intentions and conscientious conduct to those from whom on dogmatic points he materially differed, has kept himself clear of the bitterness of controversy, and has been content to do his own duty according to his convictions. It is this largeness of mind and breadth of view that have raised him so high in public esteem, and gained the respect and regard of other denominations. Thoroughly characteristic of this Christian gentleman were the few apposite words in which, out of the very 'fulness of his heart,' he replied to the address of his congregation. Almost poetic in their simple beauty of expression, so completely to the purpose and the point, they must have gone home to the heart of every one present. We may, while congratulating the reverend Doctor on his safe return, and his people on receiving back their beloved pastor, express the hope that he may yet have a long term of service in the ministration of his pastorate, and of usefulness as a citizen of Dunedin."

CHAPTER XIX.

Office-bearers and congregation resolve to procure a co-pastor for Dr Stuart—Presbytery approves—Commissioners in Home Country appointed to select suitable minister—Memorandum of information—Rev. Mr Davidson appointed—Mr Davidson's arrival and induction—Conversazione to welcome him—Session thank Mr E. Smith and Pulpit Supply Committee, and Dr Dunlop.

NOTWITHSTANDING the relief from ordinary duty secured to Dr Stuart by his trip to the Home Country, his office-bearers and more intimate friends felt persuaded that the strain put upon him by the carrying on single-handed of the arduous and multifarious labours of so large a pastoral charge, as well as the duties arising out of his position in the community, was much too heavy, and if persisted in would inevitably be attended with most serious results. This opinion was confirmed by the views expressed by Dr Stuart's medical advisers in Dunedin, and by eminent medical gentlemen in London, which were to the effect that, whilst it was desirable that he should not wholly retire from active duty, it was absolutely necessary that undue bodily and mental exertion should be carefully avoided. After much anxious consideration amongst themselves and consultation with the minister, it was resolved to bring the matter under the notice of the congregation, and to ask authority to obtain a suitable colleague for Dr Stuart. The proposal was unanimously agreed to by the congregation, and the sanction of the Presbytery and the Synod most cordially given. At a meeting held on February 7, 1889, it was resolved that the following memorandum should be forwarded to the Commissioners in the Home Country who had been appointed by the office-bearers and members for the purpose of selecting a suitable co-pastor:—

“ 1. The Rev. Dr Stuart, now in his 69th year, has been sole pastor of Knox Church since 1860, a period of 29 years. In the opinion of the office-bearers and the members of the congregation, and of Dr Stuart's medical advisers, the time has now fully come when permanent assistance in his pulpit and pastoral work ought to be obtained for him with the least possible delay. The office-bearers, with the full concurrence of the congregation and of Dr Stuart himself, have therefore, with the sanction of the Presbytery of the bounds,

resolved to take immediate action to that end, and have accordingly agreed to request the following-named gentlemen to act as Commissioners for the purpose of selecting in the Home Country a suitable person for the office of co-pastor and successor to Dr Stuart, viz. :—

MR JOHN ROSS, 1 Basinghall street, London ;

MR ALEXANDER ROBERTS, Selkirk, Scotland ;

MR THOMAS M. STEWART, Bank of New Zealand, London ;

MR ROBERT T. TURNBULL, 5 East India avenue, London, E.C. ;

MR DAVID WATSON, Bullion Field, Dundee ; and

MR GEORGE YOUNG, Abbotsford Park, Edinburgh.

“ 2. The Deacons’ Court of Knox Church authorises the Commissioners to allow a reasonable sum to defray the cost of passage, and to guarantee the payment of a stipend of six hundred pounds (£600) per annum, inclusive of house rent allowance to the gentleman whom they may select and appoint, the said stipend to begin to be payable from the date of embarkation for New Zealand.

“ It will be understood, of course, that Dr Stuart will remain in occupation of the manse.

“ 3. The Session feels persuaded that from their own knowledge of the qualifications essential to the successful fulfilment of the duties of the office in question, the Commissioners scarcely stand in need of specific instructions as to the kind of man whom it is desirable they should select. Nearly all the Commissioners are acquainted with Dr Stuart, and some of them have been members of his congregation, and it seems almost sufficient simply to represent to them that the appointment of a gentleman possessing in a large measure the same qualifications that have rendered Dr Stuart’s ministry in Dunedin so eminently successful is devoutly desired and prayed for by the office-bearers and the members of the congregation.

“ 4. It may be explained that the membership of Knox Church and of the several Presbyterian congregations of Otago is largely composed of persons who in the Home Country were in connection with different Presbyterian and other denominations, and that the choice of the Commissioners is by no means restricted to a clergyman connected with any particular Presbyterian Church. There is less anxiety as to the particular Presbyterian communion to which the object of the Commissioners’ choice may belong than that he shall prove himself to be a godly, large-hearted, and zealous minister of the Gospel, catholic

in spirit, wise in counsel, prudent in conduct, firm of purpose but conciliatory in manner, and also willing to co-operate heartily with the ministers and laymen of other churches in promoting the religious, educational, and social welfare of the entire community.

“5. It is extremely desirable that the choice of the Commissioners should fall upon one who will take particular interest in securing the hearts and the confidence of the youth of the congregation, and also of ‘them that are without,’ by his own good example, and by showing due regard to their special circumstances and needs in his pulpit and other ministrations. It is also desirable that he should be a person of active habits, who would take pleasure in visiting the members of his flock, especially the sick and the sorrowful; who would prove easily accessible to the humble and the diffident; and who, by his general culture and bearing, would render himself acceptable to all classes in the congregation and in the community.

“6. It is regarded as indispensable that the person selected should be of a sound, healthy, and vigorous constitution; that he should be of gentlemanly appearance and demeanour, and possessed of a clear and distinct utterance in the pulpit; also that he should not be a very young man, or altogether inexperienced in the work of the ministry. He should not, however, exceed forty years of age; even a younger man, other things being equal, would be very much preferred.

“7. The office-bearers and the congregation are prepared to abide by whatever choice the Commissioners may make, and the gentleman selected by them may rest assured that he will receive a most hearty welcome on his arrival, and cordial support thereafter.

“8. The following information may prove of interest to the Commissioners and those with whom they may place themselves in communication:—Knox Church building, erected in 1876, is an exceedingly handsome structure, and is seated for over 1200 persons, and the enrolled membership is over 1000. The Sacrament of the Lord’s Supper is administered quarterly, the average number of communicants being about 650. Divine service is held in the morning and the evening of every Sabbath; the afternoon being devoted to Sabbath School instruction. There are some out-stations in the neighbourhood of Dunedin connected with the congregation, at which the services as a rule are conducted by lay members, with occasional visits from the minister. The last Annual Report, of which copies are for-

warded, furnishes information regarding the various organisations connected with Knox Church congregation. Photographs of the church building are also forwarded. The new church, including the site and the organ, has cost about £20,000. The debt has now been reduced to £3000, and it is hoped that this will be extinguished in the course of a few years."

The Commissioners cordially accepted the difficult and responsible duty imposed upon them, and set about their undertaking with the determination to satisfy to the utmost possible extent the somewhat highly-pitched demands set forth in the memorandum.* They spared no labour in their search after the right man, and at length unanimously decided to invite the Rev. Alexander Pringle Davidson, M.A., minister of the Free Church, St. Fergus, Aberdeenshire, to accept the appointment. That gentleman, after full and mature deliberation, intimated his acceptance, and in due course left for Melbourne by the steamer "Britannia" with his newly-wedded bride. After a brief stay in Melbourne, Mr and Mrs Davidson left by the s.s. "Tarawera," landed at the Bluff, and arrived at Dunedin by the South express on April 16, 1890. They were met at Mosgiel by Dr Stuart, Mr John Roberts, C.M.G., and others; and on reaching Dunedin they received a most cordial reception from office-bearers and members of the congregation, of whom there was a large number assembled on the station platform. Until they entered their present residence in Clyde street Mr and Mrs Davidson were the guests of Mr and Mrs R. Glendinning, Nithvale, N. E. Valley.

By appointment of the Presbytery Mr Davidson's induction as co-pastor of Knox Church took place on April 30, 1890. Previous to the meeting the members of Presbytery were entertained by the wives of the office-bearers at a repast in the class-room of the Old Church. The Presbytery then met in the New Church, which was crowded by members of the congregation and numerous friends from other congregations and denominations. The service was opened by Dr Stuart (moderator for the occasion), after which the Rev. Professor Watt, D.D., preached an able sermon from 1 Cor. i. 26-29, "For ye see your

* Several persons, on reading the memorandum, expressed the belief that Knox Church was demanding a combination of high qualifications which it would be difficult if not impossible for the Commissioners to secure. The wife of one of the office-bearers said to her husband, "What length of time have you given the Commissioners to get a man specially made for you?"—J.H.

calling, brethren," &c. Before asking the appointed questions prior to induction, Dr Stuart briefly expressed his indebtedness to the Home Commissioners for their painstaking and conscientious zeal in the selection they had made, concluding his remarks as follows:—"Our belief is that they have been wisely guided, and I trust that for many a day we shall rejoice in their choice, and that we shall have going in and out amongst us a co-worker, a leader worthy of the position which he has been called to occupy, and a man of God whose example we may constantly follow." The appointed questions having been put and answered, Mr Davidson received the right hand of fellowship, the moderator saying, "In the name, my brother, of the Lord Jesus Christ, Head of the Church, and by authority of the Presbytery, I gladly welcome you into the co-pastorship of this congregation, and wish you every blessing necessary for the efficient and complete discharge of the ministry which we have committed unto you."

The Rev. Dr Dunlop then addressed the newly-inducted minister in remarkably well-chosen words, after which the Rev. Mr Will addressed the congregation on their privileges and duties. Mr E. B. Cargill, the senior elder of the congregation, then presented Mr Davidson, on behalf of the women of the congregation, with a cassock and gown, accompanying the gift with an expression of their good wishes and hopes. Mr Davidson having replied in feeling terms, the proceedings of a most pleasant and interesting evening were brought to a close by an anthem from the choir and the pronouncing of the benediction by Dr Stuart.*

On the following Friday (May 2, 1890) a conversazione was held in the Garrison Hall for the purpose of welcoming Mr Davidson as co-pastor of Knox Church. "The hall was decorated in a manner that was evidently dictated by artistic taste, and the stage was converted for the nonce into a handsomely-appointed drawing room. The Rev. Dr Stuart presided, and was supported by the majority of the office-bearers of Knox Church. There was, besides, a very large and representative gathering, among whom we noticed the Ven. Archdeacon Edwards, the Revs. J. H. Cameron, G. Barclay (Geraldine), D. Dutton, R. R. M. Sutherland, A. Cameron, J. Niven, J. Ryley, G. W. J. Spence, A. North, J. Waters, J. Crewe (Christchurch), and B. Ready,

* *Knox Church Quarterly Statement.*

Professors Salmond, Shand, and Gilray, and the Hon. W. H. Reynolds, M.L.C.

“ After praise and prayer, the Chairman said : ‘ In 1858 many Christian people in Dunedin became convinced that the time had come for starting a second Presbyterian congregation. On taking counsel with each other it came out that, though reared in different churches, they were quite willing that the proposed congregation should be conducted on the lines of the Church of Otago. So great was the unanimity on this matter that fully 90 per cent. of the population contributed to set the movement agoing. The leaders were nobly supported. The First Church aided to provide for the overflow which could not find room in its own homely quarters. The subject was brought before the presbytery by the late Mr John Gillies, Mr James Wilkie, and others, and its sanction was readily obtained. A site was gifted by the late Mr J. Hyde Harris, and plans for church and manse were presented by the late Mr Langlands. An army of collectors took the field, including the Hon. W. H. Reynolds, Mrs John Hill, and others, and funds were readily obtained which justified the committee in commencing the building of church and manse. Many Christians who were not Presbyterians, as Dr Purdie and Messrs Thomas Dick, Charles Henry Street, E. Smith, and Archibald and James Barr readily co-operated. The church was opened in due course and the first minister inducted. The day was bright with sunshine, and the people crowded to the service. Many of the chief men of the city were present. It was a grand sight to witness Captain Cargill (the Moses of the settlement), Messrs James Macandrew (the Superintendent of Otago), John Hyde Harris (the district judge), John Gillies (resident magistrate), George Hepburn, James Brown, John Logan, James Wilkie, Robert Chapman, and others worshipping and listening reverentially to the Rev. Dr Burns—the Aaron of the settlement. The communion—that binding ordinance of the church—was dispensed in June 1860. The minister was assisted by Captain Cargill, Rev. Robert Hood, and Messrs John Gillies, and George Hepburn. The service drew out the hearts of the people in fervent love to God and to each other. From that day it has been the rule in the congregation to help and love each other. The composite character of the congregation was its strength. We met as Christians, and, while living and working under the blue banner, our inspiring motive was the love of

Christ. When service was begun among the tents in Stafford street, on ground given by Mr Henry Cooke—a sturdy Wesleyan—I was often accompanied by Major Richardson (Superintendent of the Province) and Mr T. B. Gillies as my helpers. And most willing helpers they were. One would read the lessons and the other would lead in praise or prayer, as directed. Hard things are sometimes said of these times, but I can say that the people were open-hearted and open-handed; neighbours helped neighbours, and were pleased to do so. When we asked the aid of our townspeople in connection with the building of New Knox Church the old liberality was again displayed, and as large a percentage of the people brought their stone to that noble cairn as assisted in building the first Knox Church. I for one can say I have found the people of mine own romantic city ever helpful and generous. The generation which I joined in 1860 is passing over the river, but, blessed be the Lord of all, their sons and daughters follow closely in the footsteps of their liberality and consecration. We are mortal, but Christ brings to His service a succession of servants who know that His church in her comeliness is the peer of all, in her charity the friend of all—too kind to be the enemy, and too affluent in spirit and resources to be the poor relation of any.’—(Applause.)

“The anthem ‘Lift up your heads’ was then sung by the united choirs of Knox and First Churches.

“Mr Colin M^rK. Gordon read the following address of welcome to Mr Davidson :—‘We, the office-bearers of Knox Church, in our own names, and we believe as representing the feeling of the entire congregation, embrace the present opportunity for assuring you that we welcome you as our junior pastor with unreserved cordiality. You have shown a generous confidence in us in leaving your old home and an attached congregation, that in response to our call you might minister to us in sacred things, and by so doing you have laid us under obligation to receive you with loving trustfulness. We assure you that you will have our sincere sympathy and active support in the arduous and manifold duties which devolve on you as one of our pastors. We are specially anxious that the very beginning of your ministry among us should be brightened by the feeling that we regard you with enthusiastic friendliness. It greatly delights us to tell you that you have no hostility of any kind to overcome before you can win your way to our affections. You begin your ministry among us supported by the hearty

goodwill and, we believe, the prayers of the flock. We need hardly say that we will always be ready to welcome you in our homes both as our pastor and as a friend, and we will try so to welcome you that you will find it easy and pleasant to discharge your pastoral duties. May we also take the liberty of saying that we will not overlook your partner in our endeavours to make you happy and successful in your new home and new sphere of labour.

‘Dated at Dunedin this 2nd day of May, 1890,

‘D. M. STUART, D.D., Senior Minister.

‘COLIN M’K. GORDON, Session Clerk.

‘P. G. PRYDE, Clerk of Deacons’ Court.’

“The Rev. A. P. Davidson said he thanked them from the bottom of his heart for the remarkable proof of their goodwill which they afforded him by that large gathering and by the address which Mr Gordon had just read. His acquaintance with Dunedin was short, but it had been most pleasant; for during the sixteen days that had passed since he first set foot in this beautiful city he had received the heartiest greetings from many members and friends of the congregation. It was a very pleasant thing indeed to have such a kind welcome extended to him. He was very much afraid that their generosity was leading them to form expectations which he could but imperfectly fulfil. Still it was a great thing for a man to be trusted, as it stimulated him to do his best; it encouraged him to put forth every effort in his power; and he assured them that he should try to do his best.—(Applause.) When he was asked to come to Dunedin the invitation was a surprise to him, and it was some time before he could make up his mind to take part in so great a work as that which Dr Stuart and his congregation had carried on here for so many years. The yearly reports of Knox Church showed him the great extent of its Christian activity, but it was not till he came here, and sat down in the pews of the church and took part in the worship, that he understood what a great institution Knox Church was, and what a great opportunity its pulpit afforded for doing good. He was much struck by the fact that so many members of the congregation had all along taken part in the work. It was a great strength to a congregation when its work was shared by a large number of its people; and he had been long enough connected with Christian work to see this plainly: that it was just the people who were the heartiest in giving their own time,

money, or labour, who were the readiest to see good in the work of others, and to appreciate the efforts of their ministers. He did not think he should say much then, as if God spared him and they were willing to listen to him his voice would soon be familiar enough to many there ; but he would like just to say that it was a great gratification to one coming from Home to be a Presbyterian minister in this colony to find that, while the Presbyterian Church in Scotland was split into three great fragments, here it was perfectly united.—(Applause.) Every lover of Scotland longed to see the day when those three fragments should be united in organisation and everything else, as they already were, almost entirely, in spirit ; and every lover of the church prayed that the time might come quickly. Now he believed that here in Otago they had anticipated the history of the church in Scotland. Here the words U.P., Free, and Established Church were not to be named—they were to be forgotten—and he must say that that was one reason which influenced him greatly in making up his mind to accept the offer to come and be a Presbyterian minister in Otago.—(Applause.) He believed that the Presbyterian system, as instituted by John Knox and other reformers in Scotland, was admirably fitted for the preservation of Christian liberty, and at the same time for the preservation of due deference to constituted authority, and was admirably suited to the spirit of democratic institutions. While he was a Presbyterian by conviction, he would not belong to the Presbyterian Church unless he felt that he belonged to a church that was infinitely wider and more comprehensive than the Presbyterian Church—the great catholic church that included every human soul that believed in the Lord Jesus Christ, and recognised the truth of Christ's own words—‘One is your Master, even Christ, and all ye are brethren.’—(Loud applause.)

“Refreshments, which were provided in great abundance, were then handed round. Upon tables in the centre of the hall were exhibited a number of photographic views, Indian and Japanese curiosities, and other objects of interest, lent by members of the congregation. The furniture was supplied by Messrs Scoullar and Chisholm, and the plants, which imparted a very pleasing effect, by Mr George Matthews. During the evening solos were contributed by Misses Gillies, M'Queen, and Campbell, and Messrs A. H. Crawford and Hugh Wright. Mrs W. Hislop and Miss I. Matheson sang the duet, “I waited for the

Lord" (Mendelssohn), with chorus by the combined choir. Messrs Timson and Barth played a selection by Außer as a pianoforte duet, and the Garrison Band, who were stationed in the band-room, performed a number of pleasing selections.

"Before the proceedings were brought to a close, the chairman stated that a bird had just whispered in his ear that of the £2800 which they owed on the new kirk, the sum of £2000 had now been subscribed.—(Loud applause.) He congratulated Mr Cameron upon his successful efforts in connection with raising a fund towards the extinction of the debt, and expressed the hope that he might be authorised to announce some day that the debt had been subscribed, that the church was free, and that the seat rents were reduced. On the motion of Mr W. Downie Stewart, M.H.R., seconded by Mr E. B. Cargill, a vote of thanks was passed to the united choir, the ladies who had provided the refreshments, and the other persons who who had contributed to the entertainment."*

On the morning of the following Sabbath (May 4th), Mr Davidson was introduced to the congregation by Dr Stuart.

In the evening the pulpit was occupied by Mr Davidson, who took for his text the first 13 verses of the 26th chapter of St. Matthew, in which reference is made to the anointing of Jesus by Mary of Bethany.

The settlement of the Rev. Mr Davidson having now been happily accomplished, the Session on June 3, 1890, unanimously and heartily adopted the following resolution:—"The Session desire to put on record their grateful sense of the services rendered to the congregation by the Pulpit Supply Committee, especially by Mr Edmund Smith, the convener, in providing suitable supply for Knox Church pulpit during the period which elapsed from the return of Dr Stuart from the Old Country up to the present time—a period during a portion of which Dr Stuart was called upon to pass through sore bereavement and much bodily weakness, but under which he had the deepest sympathy of every member of the congregation. In thanking the brethren for the interest taken in, and the time devoted to the duty entrusted to them—a duty now happily ended—the Session would

* *Otago Daily Times*, May 3, 1890.

further express their indebtedness to Dr Dunlop for his many self-denying services ; and also their devout thankfulness to the Great Head of the Church for the restoration of Dr Stuart to a gratifying measure of health and strength, and for the harmony that has characterised Mr Davidson's settlement amongst the people."

CHAPTER XX.

Biographical Sketch of the Rev. Mr Davidson up to the time of his leaving the Home Country for Dunedin.

THE story of the Rev. Mr Davidson's appointment as junior pastor of Knox Church would be incomplete without some account of that gentleman's previous career. It is believed that the following sketch will not be unacceptable to the readers of this history.

Alexander Pringle Davidson was born near Stranraer, in Wig-townshire, Scotland, on February 20, 1854, and received his early education from his father, who, after being a teacher there, removed to Edinburgh in order to devote himself to the education of his family, of whom six sons have been educated at the University of Edinburgh. The subject of this memoir is the eldest, and was a pupil-teacher under his father from his thirteenth year. Having gained the Galloway Bursary, tenable for three years, he entered the Edinburgh University, where he studied for five years—from 1871 to 1876, attending several classes in addition to those required for the degree in arts. He specially distinguished himself in classics, gained a Bruce Scholarship in 1874, and graduated M.A. in 1877. Mr Davidson then entered on the four years' course of study in Divinity at the New College, Edinburgh, and while so engaged he devoted a portion of his time and energies to city home-mission and literary work. For one year (1879) he took charge of a mission district in the Pleasance, in connection with Free St. Paul's Church, Edinburgh.

On completing his course at the New College in 1881, Mr Davidson took up his residence for a time in Berlin, Germany, and further prosecuted his studies at the university there. During the vacancy caused by the transference of the Rev. Dr Gray from Naples to Rome, Mr Davidson was appointed by the Free Church Continental Committee to take charge for four months of the Presbyterian Church and schools at Naples.* On returning to

* It will scarcely be credited that, fully seven years before receiving the call from the Home Commissioners, Mr Davidson had been fixed upon by three former lady residents of Dunedin as a most suitable minister for Knox Church, as Dr Stuart's assistant. Such was truly the case, as is shown in the following narrative:—



REV. A. P. DAVIDSON, M.A.



Scotland in the latter part of 1882 he was appointed assistant minister to the Rev. John Fraser, of the Free West Church, Brechin, Forfarshire, and was licensed to preach by the Free Presbytery of Edinburgh in 1883. This assistantship, founded in 1877 by a bequest of the late David Duke, Esq., of Esk Park, Brechin, has been held by a succession of able men, beginning with Mr John Rae, author of "Contemporary Socialism," &c., and including the Rev. George Adam Smith, the eloquent expositor of Isaiah, and the late gifted and lamented Rev. R. W. Barbour, of Bonskeid. While at Brechin Mr Davidson was invited by the Rev. Dr Saphir, of London, to become his assistant, and had the offer of an appointment as Professor of English Literature on the staff of one of the Colleges in India, but he decided to continue his work there till, in 1886, he received and accepted a unanimous call to the Free Church of St. Fergus, Aberdeenshire. At Mr Davidson's departure from Brechin, where he had laboured with great acceptance and success for three and a half years, much regret was expressed not only by the members of the Free West Church, but by many friends outside the congregation, who, at a well-attended farewell meeting, cordially united in asking his acceptance of a purse of sovereigns as a mark of the esteem in which he was held during his residence amongst them.

It has already been mentioned that, while prosecuting his college studies in Edinburgh, Mr Davidson devoted a large portion of his spare time to literary work. He was assistant editor of the "Globe Encyclopædia," published in six large volumes (Edinburgh, 1876-79); he was afterwards a member of Messrs W. and R. Chamber's literary

My wife, daughter, and I, in our passage to England in 1882, had as fellow-passengers between Melbourne and Naples our old Dunedin friends Mrs and Miss Henry and their young charge Miss Sperrey (now Mrs Mair). We left them at Naples, where they resided for several months. An interesting correspondence was maintained between Miss Sperrey and my daughter, and in some of her letters the former mentioned the great kindness and assistance received by her guardians and herself from Mr Davidson, a young Scotch Presbyterian minister who was then in charge of the Presbyterian Church and Schools at Naples. She represented him as being a man of a genial and obliging disposition, and as being an excellent preacher, and quite a favourite with the British and other foreign residents who came in contact with him. Miss Sperrey strongly advised that I should seek him out on his return to Scotland, as her guardians and she had very decidedly formed the opinion that Mr Davidson was the very man for Knox Church, and would make a most suitable assistant to Dr Stuart. I failed to meet Mr Davidson in Scotland, and his name escaped my memory until I was reminded of it by Miss Henry, who happened to be in Dunedin at the time of that gentleman's arrival. She was, I believe, the first to grasp his hand and cordially welcome him as he left the train at Dunedin railway station.—J.H.

staff, in which his brother, Mr Thomas Davidson, now holds a prominent position; and he assisted the late Dr Findlater in the preparation of the second edition of "*Chambers's Etymological Dictionary*" (Edinburgh, 1882). During his ministry at St. Fergus he found time (as some of his predecessors in that charge had done before him) to keep up his connection with literary work. He has taken part in the preparation of the new edition of "*Chambers's Encyclopædia*," to which he has contributed a large number of articles on theological and other subjects, among which are the articles on Church History, The Language and Literature of Denmark, Daniel Defoe, the Gnostics, Origen, Tertullian, &c.

When he had been engaged in his work at St. Fergus for about three years, the Commissioners who had been for some time on the outlook for a suitable man for Knox Church heard of Mr Davidson, and both from personal intercourse and from reliable information communicated by those well-qualified to judge they arrived at the unanimous conclusion that he possessed in an eminent degree the qualifications stipulated for by the office-bearers and members of Knox Church. They accordingly placed the call in Mr Davidson's hands, and, after careful and mature deliberation, he intimated his acceptance. Steps were taken forthwith to obtain his release from his charge at St. Fergus, which was granted in due course.

The following is a summary of speeches made when the application for Mr Davidson's release from his charge was laid before the Free Presbytery of Deer:—

Mr D. M. Watson, of Bullion Field, one of the Commissioners, after giving an account of the position and circumstances of Knox Church congregation and the work carried on by it, said the Commissioners had made most careful inquiry as to the most suitable person for the office of junior pastor of that church, and from among all types of men that had been brought under their notice they had arrived at the conclusion that not only as a preacher, but as a man whose frankness and accessibility were leading traits of his character, Mr Davidson was the man peculiarly fitted for the colonies, not to speak of his higher qualities—his spiritual depth of feeling, and his realisation of the greatness of his work. They also believed that in Mr Davidson there was that tact and wisdom that would fit him to work with Dr Stuart, who had been long in New Zealand, and than

whom no other clergyman in a British colony had more weight and influence.

Mr Alexander F. Roberts, another of the Commissioners, said they had been allowed to select from among the Established, Free, and U.P. Church ministers, and they had got, he believed, the very best man among them. He had to tender the Commissioners' acknowledgments to the leading men in all the Presbyterian denominations for the help they had received from them in the matter. Very much of the success attending their efforts was because of the readiness with which each one, whether Established, Free, or United Presbyterian had supplied them with the information they asked. He believed Mr Davidson would never regret his choice.

Mr William Buchan, representative elder from St. Fergus congregation, said the delegates from St. Fergus were sorry to have to come to the Presbytery on such an errand. At the same time the Commissioners had done themselves credit in getting such a man as Mr Davidson, because it was not every day that a minister got such a colleague, nor a congregation such a pastor.

Mr Davidson said he could not but accept the cordial and unanimous invitation he had received. He asked the St. Fergus congregation not to be disheartened, as already he had a bundle of letters from candidates for the charge. He already knew what it was to work under an older and better man than himself, and he trusted he should be able to work cordially along with Dr Stuart.

The Rev. Mr Urquhart, of Old Deer, said it was not a light thing to part with such a brother, and certainly for the congregation to lose such a minister was a serious thing indeed. It was very gratifying that Mr Roberts, a member of the Established Church, had taken part in this matter. He earnestly trusted it was an omen of a happier day soon to dawn in Scotland. Across the oceans the Presbyterian brethren found little difficulty in coalescing and taking united action as a Church. During their recent visit to Australia, Dr Rainy and Dr Macgregor had actually been recognised as colleagues. He thought this appointment very suitably followed. They might cherish the hope that all the three great Presbyterian bodies in Scotland would find themselves once more one.

The Presbytery accordingly resolved unanimously to release Mr Davidson from his charge at St. Fergus, with a view to his induction as junior pastor of Knox Church, Dunedin.

Shortly before his departure for New Zealand Mr Davidson was united in marriage to Miss Mary G. Duke, eldest daughter of Robert Duke, Esq., of Bearehill, a well-known and much respected citizen of Brechin. The local newspaper concludes its account of the marriage ceremony as follows :—"Mr and Mrs Davidson carry with them to Dunedin the hearty good wishes of a large circle of friends. With Mrs Davidson goes the warm sympathy of many of the poor in Brechin, who have partaken of her unostentatious charity. Mr Davidson was a universal favourite while officiating as assistant minister in Brechin, and he will carry with him to his new sphere of labour the best wishes of many of our citizens of all denominations."

CHAPTER XXI.

In Memoriam : Mr A. Rennie—Dr W. Macdonald—Mr J. Wilkie, jun.—Mr W. N. Blair—Mr H. Kirkpatrick—Mr W. Douglas.

SEVERAL prominent office-bearers and workers of Knox Church have been called away from their earthly labours since Dr Stuart's return from the Home Country in December, 1888. Among these was the late Mr Alexander Rennie, who passed away on the morning of Sabbath, June 2, 1889, at his residence in Dunedin, in the 79th year of his age. For about eight months he had been suffering from heart disease, which prevented him from taking an active part in business of any kind, and at last terminated fatally.

Alexander Rennie was born near Keith, Banffshire, Scotland, in 1810, where he received his education, and served his apprenticeship. He afterwards removed to Oldmeldrum, Aberdeenshire, and there entered on business as a tailor and draper. He then married, but his young wife died in giving birth to twin-daughters, who both survived. Eight years afterwards he emigrated to Otago, which he reached by the ship "Phœbe Dunbar," in November 1850. He worked at his trade for some time, and then opened a store at the corner of Princes and Rattray streets, now known as "Hardie's Corner." By his upright dealings he secured the confidence and esteem of his fellow-townsmen, and, in 1853, when the Otago Provincial Council was constituted, he was elected one of the members for Dunedin. He served as a member of the Council till 1866, and held the position of Speaker for two years. Having married a sister of the late Mr James Wilkie, sen., Mr Rennie took up his residence at his farm on the banks of the Taieri River, near West Taieri, which he improved and cultivated with considerable success. In 1866 he let his farm and left for the Home Country with his wife and daughters. He returned to Otago after an absence of three years, and, having sold his farm, settled down in Dunedin, and began that course of active benevolence for which he was so much distinguished, and in which he continued until his last illness laid him aside. In temperance work he was an enthusiast.

Few things seemed to him of more importance than the spread of total abstinence principles, and he devoted himself most earnestly and untiringly to their advocacy. Mr Rennie took a very active part in the management of the Otago Benevolent Institution, of which he was chairman for many years. During the latter years of his life this Institution absorbed a large part of his time and thought, and was the one to which he chiefly devoted his energies. On the occasion of Mr Rennie's retirement, the present chairman of the Institution bore the following testimony:—"He has done his work with a degree of care, vigour, and conscientiousness that I can find no language strong enough to describe. During the last few years it has been my privilege to work side by side with Mr Rennie, and I have always found him ready to do any quantity of work, and to sacrifice any amount of time in order that the affairs of the Institution might be judiciously and economically managed, and justice done to the poor who needed to ask for charitable aid."*

To Mr Rennie's valuable services as an office-bearer of Knox Church the following minute of the Session bears emphatic testimony:—"The Session record their high appreciation of the many valuable services rendered to the congregation by the late Mr Alexander Rennie, who departed this life on the 2nd day of June, 1889. As a member from his admission in 1869, as a deacon elected the same year, and as an elder chosen in 1871, he took a personal and active interest in every department of congregational work, and specially in the weekly prayer meeting, the outfield, the advocacy of Christian temperance, and the ministry to the poor and afflicted. He did good work as a member of Synod, and served for many years as joint-convener of the committee having charge of the Synod's Widows' and Orphans' Fund and its Aged and Infirm Ministers' Fund. The Session further recognise his Christian and patriotic conduct as a settler, and as an advocate of education, temperance, and religion, and also his services as a member or chairman of the committee of the Benevolent Institution for twenty years. The Session assure Mrs Rennie and the family of their prayers, and commend them to the grace of the Lord Jesus Christ."

Following upon Mr Rennie's removal by death was that of Dr

* *Otago Daily Times*, June 3, 1889.

William Macdonald, another elder of Knox Church, which took place on May 16, 1890, at the comparatively early age of 50 years. This sad event excited a very general feeling of regret that the services of one so richly endowed with qualities of the highest order should have been so soon lost to his family, the church, the school, and the community.

William Macdonald was born in Edinburgh in 1840. At the age of thirteen years he was articled as a pupil-teacher in the Free St. George's District School, in his native city, where he continued during the full period of his apprenticeship, and laid the foundation of that wide scholarship and practical skill that won for him, ere he completed his thirty-eighth year, the highest academical distinction, and a very high place in his profession. On the completion of his apprenticeship he taught for two years in Larchfield Academy, Helensburgh, after which he returned to Edinburgh to prosecute his studies at the University. He highly distinguished himself in his various classes, and so favourably was Professor Blackie impressed with his scholarship and his strong personal influence, that he appointed him his class assistant at the early age of 24 years. In 1867 he graduated M.A., and in the same year he was appointed classical master in the Royal High School of Edinburgh. In this position he achieved conspicuous success; but his remarkable energy and his capacity for work could not be confined to the mere routine duties of the classroom. His abundant labours in connection with the Educational Institute of Scotland and the editorship of the *Educational News*, together with his valuable and multifarious services to the cause of education, soon rendered him one of the foremost men of his profession.

In 1877 the Otago High Schools Board appointed Sir Julius Vogel (then Agent-General), Dr Abbott, of the City of London School, and Dr Morrison, of the Glasgow Academy, Commissioners to select in the Home Country a rector for the Otago Boys' High School in the room of Mr William Norrie. Dr Macdonald's wide knowledge of men, his great tact, his sound learning, and his fame as a successful teacher becoming known to the Commissioners, they formed the decided opinion that he was a man pre-eminently fitted for the rectorship of the Otago Boys' High School. They pressed the appointment upon him, and after mature consideration he signified his acceptance. The news of Dr Macdonald's decision was received with wide-

spread feelings of regret, and before his departure for Dunedin many leading men of his native country united in doing him honour. The University of Edinburgh conferred upon him the degree of LL.D., and two public farewell dinners were given him, one by his professional brethren, the other by a large company of the more eminent friends of education in Scotland, the latter being presided over by the Right Honourable Sir Lyon Playfair, M.P.

Dr Macdonald arrived in Dunedin on November 7, 1878, and at once entered on the duties of the rectorship. He threw himself with characteristic zeal and energy into his work, with such beneficial results to the school that in 1883—five years after his arrival—the attendance had increased to nearly 300 pupils. But, as in Edinburgh, his efforts and influence soon extended beyond the limits of the school-room. Almost immediately on his arrival he became a member of Knox Church congregation, and took a warm and active interest in its welfare. He was elected a member of the Session in 1880, and his wise counsels and rare gifts soon made themselves felt. In the same year he was prevailed upon to accept the office of superintendent of the main Sabbath School, but the state of his health compelled him in 1883 to relinquish a position for which he was in all respects pre-eminently fitted, and in which he rendered noble service. He took part occasionally in the congregational and prayer meeting services, and those who enjoyed the privilege of listening to him on such occasions still speak in the warmest terms of the remarkable unction that characterised his prayers and his reading of the Scriptures. His reading of the 13th chapter of 1st Corinthians at the conclusion of the communion services is described as having been most impressive. His gift of oratory was of a high order, and more than once speeches made by him on public occasions in Dunedin electrified his audience, and created a profound impression. He had that personal presence and magnetic influence which at once inspire confidence; and those who came in contact with him were made quickly to recognise his power. It was not merely in connection with secondary education and as an office-bearer and member of the church that Dr Macdonald held an honourable place. He was a useful member of the University Council, and held a seat on an important commission appointed by the Government to inquire into the state of the higher education in New Zealand. The public school-masters learned how warm and sym-

pathetic an interest he took in primary education, and unanimously appointed him the first president of the New Zealand Institute.

But, when the public had fully recognised Dr Macdonald's great value and worth, and when a brilliant career of public usefulness and influence seemed awaiting him, he was in 1883 struck down by a fell disease ; and, " although he rallied from the first attack of illness, he never became quite his old self. Other attacks followed, necessitating change of scene, and consequently prolonged absences from school. At length, after hoping against hope for his permanent recovery, the Board of Governors found themselves reluctantly compelled to take steps to appoint a successor, and Dr Macdonald retired from the rectorship of the High School in the early part of 1885. The prolongation of Dr Macdonald's life to a period beyond what could have been expected from the severity and frequency of the shocks to which his health was subject, was no doubt owing in a large measure to the skilful, careful, and affectionate attendance he had during his retirement."*

The following is the minute unanimously adopted by the Session of Knox Church on the occasion of Dr Macdonald's death :—" The Court desires to place on record the great esteem and appreciation in which they held their late brother and fellow-elder, Dr William Macdonald. Wise in counsel, unusually gifted with understanding and knowledge, yet humble in spirit, he was one who carried out to the measure of his ability the duties pertaining to his position as a member and elder of this congregation. There was no one who took a warmer interest in its welfare, or was more ready to spend himself in its service ; and, though it pleased God in His wisdom and mercy to visit him with a grievous trial, to which he at last succumbed, yet as long as he could he manifested a keen interest in the church and all connected with it. In thanking their Heavenly Father for the good he was enabled to do and the clear light of truth which he was privileged to uphold, the Court would commend to His care and keeping his widow and family, and would express the hope that the bright example left by the husband and father may long be cherished in their memories, and followed by them."

Knox Church has recently sustained another loss in the sudden

* *Otago Daily Times*, May 17, 1890.

and unexpected removal by death of Mr James Wilkie, a deacon of the congregation, and only son of the late Mr James Wilkie, sen., one of the founders and first-elected elders of Knox Church. Mr Wilkie's death occurred at his residence, Roslyn, on April 29, 1891, after a very brief illness, at the early age of 42 years. The news came as a shock upon the office-bearers and members of the congregation and his numerous friends throughout the community.

James Wilkie, jun., was born in Scotland in the year 1849, and was only a child of about three years old when he arrived with his parents at Dunedin some 39 years ago. After attending West Taieri District School—then in charge of Mr R. S. Gardner—for about five years, he entered the Dunedin High School as a pupil on its opening in August, 1863. He was there distinguished for his ability and his diligent application to the school work, and stood very high in the estimation of the rector (Mr Simmons) and the other masters. While he displayed marked proficiency in the subjects of instruction generally, his favourite study was mathematics, in which he invariably took a foremost place.

His natural bias would have led him to adopt the profession of architect or engineer, but a slight weakness of sight compelled him to abandon the idea. The same cause prevented his following the legal profession, and eventually his fondness for literature and the fine arts led him to begin the business of bookseller and stationer in company with Mr John Reith. In the course of a few years he visited Europe with his young wife, and on his return he resumed the business of stationer, to which he afterwards added that of printing, lithographing, &c. Mr Wilkie was quiet and unobtrusive in manner, and as a man of business was greatly esteemed.

The following minute adopted by the office-bearers of Knox Church bears testimony to Mr Wilkie's character and worth, and to his services to the congregation:—"Mr James Wilkie died at his residence, Roslyn, on April 29, 1891, aged 42 years, after a few days' illness. As the son of one of the wisest and most generous of the founders of Knox Church, he grew up among surroundings favourable to religion. He passed through such church institutions as the Sabbath School and Bible Class, and was in due course received into the membership, and subsequently into the deaconship. The duties of his church relations he kindly and faithfully discharged, and commended

himself to the esteem of his fellow-members and office-bearers. His death has deprived the community of an enterprising citizen, and his family of a kind husband and loving father. The office-bearers record their sympathy with his widow and children in their bereavement."

Within a year of Dr Macdonald's death he was followed by his intimate friend, Mr W. N. Blair, who was called away to his rest on May 4, 1891, in the 50th year of his age, after a prolonged and painful illness, which he bore with much Christian resignation and fortitude. He had left Dunedin for a number of years, but his memory will be long preserved by members of Knox Church and by many friends, on account of the eminent services rendered by him to the congregation, his great personal worth, and his most genial disposition.

William Newsham Blair was born on the island of Islay, Argyshire, in the year 1841. He was educated at the parish school situated at Ballygrant, his teacher being Mr Hector McLean, widely known and much respected as a school-master of ability and merit. On leaving school at the age of 16 or 17 years, he was articled to Mr McIntosh, a surveyor and civil engineer at Oban, a town of rising importance on the mainland. On the expiry of his apprenticeship he obtained employment in the office of Mr (afterwards Sir) Thomas Bouch, an engineer of eminence. He was afterwards employed for a time in survey work in his native island. He then resolved to emigrate to New Zealand, and reached Dunedin by the ship "Daniel Rankin" in the beginning of 1863. Soon after landing he received an appointment in the Provincial Engineer's office under the late Mr Thomas Paterson, who was afterwards drowned (Dec. 1869) when crossing the Kakanui River, at that time in high flood. Mr Blair carried on the work of his former chief for a short time, and was then taken over by the Colonial Public Works Department. His high professional skill and his unremitting and faithful performance of duty ultimately won for him the important position of Engineer-in-Chief of the colony as successor to Mr Blackett. Although Mr Blair's time and energies were mainly devoted to his official duties, yet, like his friend Dr Macdonald, he found spare time for much useful work outside his strictly professional sphere, and his published essays and reports on various subjects give evidence of literary ability and powers of observation and description of a very high order.

Mr Blair's official duties necessitated his removal from Dunedin to Wellington in 1884, where he resided with his family until his death. Within a comparatively short period after his promotion to the post of Engineer-in-Chief he was laid prostrate by serious illness—disease of the kidneys—to which he succumbed at the end of about eight months. His remains were brought to Dunedin for interment in the Northern Cemetery. The funeral service was held in Knox Church (to which place the body had been removed), and was attended by a large number of friends and the general public. The following address, delivered on the occasion by Dr Stuart, his former pastor and much attached friend, will be read with interest:—“Mr Blair, whose mortal remains we are to accompany to their last resting-place, arrived in the colony 27 years ago, and shortly afterwards attached himself to Knox Church. He showed his interest in religion by his unfailing attendance on its services. After some years of quiet work and testimony he was called to the deaconship. In that office his voice and vote were ever on the side of progress. He was a warm supporter of the Sustentation Fund as an efficient plan for taking the glorious Gospel to the sparsely-peopled districts. I often heard him remark on the pulse of joy which the sight of school or kirk in the remote settlements excited in his bosom. In the final arrangements for the building of this church he was appointed chairman of the Building Committee. The undertaking was great, but in due time it was completed. Great as was the joy of the congregation and the Building Committee, that of its chairman was far greater when this beautiful and convenient church was opened for public worship. Some of us will never forget Mr Blair's short speech at the soiree in commemoration of the opening. When I was spending a few days with him last month, the story of the church, with its incidents, was rehearsed, and he said, ‘If God spare me, I mean to be with you to join in your joy at the cancellation of the debt; but, with the record of the last seven months behind me, I dare not count on to-morrow. But, whether I am with you or not, there will be—some eight months hence at the longest—great joy when you announce that our beautiful church is now a free offering to the preaching of the Gospel. I am sure you will not forget that many have a stone in our cairn who do not stately worship with us.’ It is my prayer that God may give the churches friends and workers after the type of Mr Blair in head and

heart. Allow me to say that our departed friend was a good colonist, a steady friend of education, and in his profession *facile princeps*.”* The funeral procession was witnessed by a dense crowd of spectators, and the remains were followed to their last resting-place by a very large number of the leading citizens of Dunedin. Mr Blair, who was married in 1867, leaves a widow and six children—four sons and two daughters.

The following tribute to Mr Blair's worth is recorded in the minutes of Knox Church Session:—“Mr W. N. Blair arrived in Otago in 1863, and shortly thereafter attached himself to Knox Church. For over a score of years, as a member and office-bearer, he loyally identified himself with its varied works. When the financial arrangements for proceeding with the erection of the new church were settled, he was appointed convener of the Building Committee. In this position he worked most wisely, and in due course handed over to the congregation a temple as perfectly adapted for Divine worship as its architecture is beautiful. In doing so he fully acknowledged the constant and efficient assistance he received from his committee. In all his church relations Mr Blair manifested a truly Christian spirit, rejoicing with the happy, sympathising with the sorrowful, and always ready to help the brotherhood as he had opportunity. The Session desire to record their satisfaction with the promotion which rewarded his professional ability, and in time raised him to the position of Chief Engineer of the colony; and above all with his character as a man of honour and of Christian worth and wisdom. The Session record their sympathy with Mrs Blair and the family in their sore bereavement, and the delight with which they shall receive tidings of their well-being and well-doing, and direct their clerk to forward a copy of this minute to Mrs Blair.”

Yet another recent removal of an office-bearer of Knox Church has to be recorded—that of Mr Hugh Kirkpatrick, who died at his residence, Closeburn Station, on July 11, 1891, in the 72nd year of his age, leaving a widow, eight children, and three grand-children to mourn his loss.

Hugh Kirkpatrick was born in Dumfries-shire in 1819, and received a good general education in the school of his native parish.

* *Otago Daily Times*, May 8, 1891.

Soon after completing his apprenticeship to the business of draper, he emigrated to Victoria, where he became the subject of strong religious convictions, and underwent the great change which gave shape and direction to his whole future life. He returned to his native country towards the close of the "fifties," and married soon afterwards. Induced probably by the favourable accounts sent Home by his brothers-in-law, the Messrs Shennan, he emigrated to Otago soon after the discovery of gold at Tuapeka, intending to engage in agricultural and pastoral pursuits. Mr Kirkpatrick, however, found business prospects so encouraging on account of the activity induced by the opening up of the goldfields, that he decided to remain in Dunedin and enter on his original calling. He accordingly established the firm of "Hugh Kirkpatrick & Co.," so well known in Dunedin and throughout Otago for many years.

Soon after settling in Dunedin Mr Kirkpatrick and his wife joined the membership of Knox Church, and in 1862 he was elected to the eldership. He discharged the duties of this office quietly and efficiently. A man of few words, he ever gave his vote and influence in favour of the church's progress in usefulness and the extension of Christian work in the congregation and the outfield. He was noted for the regularity of his attendance on ordinances, as well as at the many meetings of Session which the exigencies of the early days rendered necessary. Some years ago Mr Kirkpatrick gave up business in Dunedin, and subsequently removed to his sheep station at Closeburn, in the Mount Ida district. Of late years he and Mrs Kirkpatrick have only occasionally resided in Dunedin.

Upon the settlement of the family in the country, Mr and Mrs Kirkpatrick resolved to have Sabbath services conducted at their station as often as possible for the benefit of their family and neighbours, and Mrs Kirkpatrick successfully interested herself in procuring a harmonium and a supply of hymn-books for the service of praise. The following extract is taken from a notice of Mr Kirkpatrick, from the pen of the Rev. J. McCosh Smith, of Naseby, which appeared in the *Mount Ida Chronicle*:—"On the day of his death he was up and about, and was livelier than he had been for weeks. In the evening he took an interest in the conversation till 8 o'clock, when he retired, bidding them all 'good night.' Between 10 and 11 his wife, going into the room, found him dead. It was seen that he had

died in his sleep—his head and hands and body just in the position of sleep which was usual with him. The death was not unexpected, yet it was sudden, and the shock—which all felt, especially Mrs Kirkpatrick—was great. But one consolation, and that not a small one, remained : that he was ready as a Christian is ready—prepared as a believer in the Lord Jesus Christ is prepared. His life had been given to God, and in his old age the Lord had not left him. The text of Scripture most in his mind was this : ‘ Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him ’ (1 Cor. ii. 9). His old Bible is a study, all marked and fingered, showing how much it had been used ; and no one could come into contact with him without feeling that he was a Christian indeed. Often he was seen to look as into some far-away land. In that land he now is : home now with God.”

The Session adopted the following minute on the occasion of Mr Kirkpatrick’s death :—“ Mr Hugh Kirkpatrick, who served our congregation as member and elder for nigh thirty years, fell asleep in Jesus on July 11th at Closeburn Station, where he took up his residence two years ago. While prosecuting his business in Australia the glorious Gospel came home to him with a power which gave a new direction to the current of his thoughts and life. Though a comparatively silent member in the Church Courts, he earnestly supported every forward movement for taking Christian ordinances to the out-field. He supported the occasional religious service in the Gimmerburn school-house, and gave accommodation and hospitality to the ministers who came that way. He showed special gladness on the Rev. J. McCosh Smith, M.A., of Naseby, arranging for his holding stated services in the district, though at considerable intervals. In his house and in his business Mr Kirkpatrick never forgot the privilege and the obligation of the Christian. His unfailing presence at public worship and his hearty support of the institutions of the congregation cheered and encouraged those whose duty requires them to occupy the more prominent positions. The Session direct their clerk in forwarding this minute to his widow to express their sympathy with herself and her family on their bereavement.”

It devolves upon the writer, before concluding this History, to

record the removal of yet another highly esteemed elder of Knox Church—Mr William Douglas—who died on August 7, 1891, at the ripe age of 77 years, after an illness extending almost uninterruptedly over the long period of five years and upwards.

William Douglas was born in the parish of Hounam, near Kelso, Roxburghshire, on August 27, 1814. After receiving a good education in the schools of his native district, he removed to Edinburgh for a time, and qualified for the profession of schoolmaster. He was afterwards appointed to the charge of a Presbyterian Church school at Cullercoats, a village situated several miles from Newcastle-on-Tyne. He occupied this position for a considerable number of years, until the school was transferred to the Church of England authorities, and, as he was unable to sever his connection with the Presbyterian communion, he was compelled to resign his charge of the school. He thereupon removed to Newcastle, where he obtained employment in a large place of business. While in England he married and had a family of four sons and three daughters, six of whom died when comparatively young. Mrs Douglas died at Newcastle in June 1870, and a few years afterwards he resolved to emigrate to New Zealand.

Mr Douglas arrived in Dunedin with his only surviving daughter, Sarah, in the latter part of 1878, and joined the fellowship of Knox Church in March 1879. Miss Douglas, who had been trained as a teacher in the Home Country, obtained an appointment in the Girls' High School, Dunedin, which she held with much credit to herself and advantage to her pupils till four days before her death, which occurred on July 6, 1891, only about one month before that of her father. Mr Douglas obtained employment in Dunedin for a time, and his amiable disposition and his consistent Christian life gained for him the respect and esteem of those who knew him intimately. So high an opinion was formed of him by his fellow members of Knox Church that he was elected an elder of the congregation in April 1884. But in the course of two years his health failed him to such an extent as to lay him aside from active duty; and, after an illness of fully five years, which he bore with exemplary patience and resignation, he at last found release in death.

The following tribute to Mr Douglas's worth is embodied in the minutes of Knox Church Session:—"Mr William Douglas, who departed this life on Aug. 7th, 1891, joined Knox Church on his arrival

in the colony, on a certificate from the Session of Trinity Church, Newcastle-on-Tyne, which bore testimony to his great personal worth and his many services to the congregation as an elder, and commended him as a brother greatly beloved to the Christian congregation he might be led to join in the land of his adoption. While his health permitted, he was earnest in works of faith and labours of love. In the district of his eldership he was welcomed by its families as a neighbour, friend, and adviser. He was exemplary in his attendance on ordinances, and at the Session and the prayer meeting. During his illness he often mentioned to the ministers the unremitting kindness he received from his fellow-elders, Messrs Gordon and E. Smith, and from Mr Aikman, of Mornington. In death he was only separated from his daughter, companion, and friend, by a month."

CHAPTER XXII.

Recently established congregational agencies—Welcome-All Total Abstinence Society—Band of Hope—Young Women's Society—Young Men's Fellowship Union—Miss Smith's evening sewing-class for girls—Sabbath evening services in Old Church Class-room for non-churchgoers—Conclusion.

A TEMPERANCE Society was organised among the young people of the congregation in the year 1880. At the outset it numbered 82 members, and met fortnightly in the class-room; in its second year the number enrolled was 140. The first office-bearers were:—Messrs Robert Chisholm (president), Manly (vice-president), A. Wright (secretary), Hendry (treasurer), and Aitken (guard). In 1882 the name of the society was changed to "The Welcome-All Total Abstinence Society," and in connection with it the "Welcome-All Band of Hope" was formed. The roll of the society now numbered 206 members, and that of the Band of Hope 204 members. At the request of these societies the minister preached a sermon on temperance, which was largely attended. The first of a series of open quarterly meetings was attended by upwards of 300 persons. The total membership of the two societies reached 778 in 1883. The success of these important agencies was largely due to the untiring zeal and energy of the young people connected with the Bible Classes. In 1884 the office-bearers made the following appeal:—"The temperance agencies of the congregation are entitled to the practical sympathy and encouragement of the membership, for the reformation they are organised to promote is of vital importance to industrial, social, and religious prosperity."

The connection of the Band of Hope with the Welcome-All Society was discontinued in 1885, and its management taken over by the Sabbath School committee. For a time the work in connection with this valuable organisation seems to have flagged to a considerable extent, but a revival of interest and effort has recently set in with every prospect of success. The following extract is taken from a recent *Knox Church Quarterly Statement*:—"In order to bring before the scholars of the Sabbath Schools the importance of the subject of Gospel temperance, and to instruct them in the evils of intemperance,

the Band of Hope has been formed, and the numbers who attended the first meeting on 8th June, and filled the class-room, show that the interest awakened in the work is universal over the school. Dr Stuart occupied the chair, and spoke briefly on the object of the Band, while Mr W. H. Ash gave a short practical address on temperance, songs and music being contributed by various friends. The second meeting, which was held on 22nd June, for the enrolment of members, was also well attended, and a goodly number signed the pledge. Mr Todd, the enthusiastic superintendent of the Sabbath School, has undertaken the supervision of the Band of Hope."

There seems also to have been a lull for some time in the operations of the Welcome-All Society, for the last notice respecting it is contained in the Annual Report for 1889, which is as follows:—"This society meets on the third Wednesday of every month, in the class-room of Old Knox Church. The main aim the society has in view is the propagation of temperance principles among the young people of the congregation; and as a proof of the success of its efforts we have only to look at the roll-book, which shows a total membership of 414. Much of this success is without doubt due to the unflagging interest which the president, Mr R. Chisholm, has taken in the society. The meetings during the last year have been on the whole fairly successful, having an average of 40. It is with feelings of deep sorrow that the society have to record the loss of one of their oldest members, the late Mr Alexander Rennie, who became a member in 1881, and until the time of his death always manifested the keenest interest in the society. The members of the society have placed on record their high appreciation of the many valuable services rendered to the cause of temperance by their late member, Mr Rennie."

In the year 1887 another department of Christian work was added to those already in operation. This was the "Knox Church Young Women's Society," whose formation was the outcome of conversations between Dr Stuart and Miss Isabella J. Hislop, afterwards Mrs Hare, who was called away from her work on earth in March in 1891.* Its

* In the course of a conversation I had with Miss Hislop, she remarked on the many children in the neighbourhood of the church that were not connected with any Sabbath School, and on our obligation as a congregation to go in search of the straying lambs, adding that in her opinion the work must be undertaken by the young women of the church. Approving of the idea, I asked her to take counsel with her friends with a view to its accomplishment. Before many days she re-

chief objects were "To establish a more extended fellowship among the younger women of the congregation, and to find out in what way they could best make their lives useful to those about them, having special regard to children." To effect these objects the society arranged, in the first instance, to hold two meetings each month, one in the afternoon and the other in the evening. At these meetings Dorcas and other work was proposed to be done, and some plan of useful reading carried out in connection with them. The first office-bearers were—Mrs Thomas Moodie, president; Misses Glasgow and Wilson, vice-presidents; Miss Hislop, secretary and treasurer; Misses Main, Reith, Smith, Sparrow, Strachan, Sutherland, and M. Wilson, members of committee. Miss McQueen succeeded Miss Hislop as secretary and treasurer. Miss Glasgow is now general secretary, Miss Hutchison is Dorcas secretary, Miss Main acts as treasurer, and Miss Matheson as secretary and treasurer of the Boot Club.

The following extracts from the Annual Reports furnish interesting information respecting the useful work accomplished by the Young Women's Society.—1888: "Two meetings have been held each month—one in the afternoon, with an average attendance of 20, and one in the evening for those engaged during the day, with an average attendance of 18 members. The total membership is 50. Dorcas work, chiefly the making up of children's clothes, is the chief occupation of these meetings, which are enlivened by music and singing. The visiting of the children's ward in the Hospital has proved most interesting to those members who have taken up this good work. Last Christmas was made memorable to many a little one by a tea to which 82 poor children sat down in the class-room of the old church, followed by a distribution of gifts from a Christmas tree. This means of bringing the poorer children together has been beneficial in inducing some of them to attend the Sabbath Schools. The society provided a box for the New Hebrides Mission, funds for the purpose having been raised by a very successful social meeting and concert."—1889: "The clothes made are distributed by the members,

ported that a number of friends whom she had seen were ready to lend a helping hand, and asked me to suggest a name for the society. I mentioned several, but she thought they were too pretentious, and said she was inclined to call the organisation "Knox Church Young Women's Society." I expressed my hearty approval. The society was soon launched under the presidency of Mrs Thomas Moodie, and has done and is doing Christian work of a high order. Miss Hislop was not only one of its founders, but also one of its workers till her removal from Dunedin. As one who knew her from childhood, I can bear testimony to her intelligence and personal worth, and earnestness in social and religious work.—D.M.S.

while in some cases material is given out to those who have the time and ability to make it up for themselves. The children's ward in the Hospital has been visited twice every month. On Christmas Day one hundred poor children were entertained at tea, with a Christmas tree, in the class-room of the Old Church. This has been the means of inducing a number to join the Sunday School. A party of eight of the society's members visited the Hospital on Christmas Day and gave the patients a little musical treat."—1890: "Although from various causes the attendance at the meetings has often been small, yet a considerable amount of work has been done. During the year 90 garments of different kinds have been made and distributed by members, while 52 yards of material, principally flannel, have been given to mothers who could make it up at home for their children. Two large parcels of new clothing for children were gratefully received from the committee of the Sunday School Gift Festival, the contents of which have nearly all been distributed. Twelve flannel night-dresses were made for Mr Torrance, for the use of the children's ward in the Hospital. We have again to thank Mr Morrison (of the Mosgiel Woollen Factory Company) for a parcel of tweed pieces, which has been most acceptable. Such donations are a great help to the society. A new departure has been made in the formation of a fund for the purchase of boots, the persons receiving them paying one half of the price. This fund is available during the winter months, from the beginning of May until the end of October. Already a goodly number have been helped to get boots. The nucleus of this fund originated in Dr Stuart's famous lecture on his trip to the Home Country. Owing to the Exhibition being open, it was not considered advisable to have a Christmas tree last season, and the only children who received gifts were the little ones at the Hospital, who were delighted with a visit of Santa Claus on Christmas morning. Several members of the society who are visitors of the Hospital sang carols in the hall."

In 1887 another society of an important and useful character was formed in connection with Knox Church, and still continues in operation. This is the "Knox Church Young Men's Fellowship Union." Its object is "the creating and fostering of a warmer and more kindly feeling of Christian fellowship among the young men of the congregation, through devotional meetings, the study of Scripture,

and the active prosecution of Christian work." The office-bearers of the congregation have made the following appeal on behalf of the Fellowship Union :—"The strength of a church lies greatly in her young men, and hence all your office-bearers would like to see a considerable accession to the ranks of the society. They will be heartily welcomed, and will find much to interest and encourage them in what is going on."

The ordinary meetings of the Union are held in one of the church vestries at ten o'clock every Sabbath morning, and are open to all young men. The attendance is fair, but not so large as it should be, considering the strength of the congregation. A devotional service is held in the class-room on the morning of each communion Sabbath, the members of the Bible Classes and others being invited; and the attendance at these quarterly meetings is steadily increasing. The members of the Union have taken in charge the conducting of the Sabbath services at the Mount Cargill and the Pine Hill preaching stations.

The following extract is taken from the *Quarterly Statement*, March 1891 :—"It will interest the congregation to learn that a Wednesday evening class has been formed for teaching young girls to sew and patch and darn. It meets at 7 p.m. in the class-room, and separates at 8 p.m. The reward of diligence is that every pupil gets the article she begins and completes. Miss Jeannie Smith, King street, is the superintendent, and is assisted by a goodly band of helpers. Dr Stuart and Mr Chisholm helped to inaugurate the undertaking."

This class concluded its first session in September 1891, and an interesting report of the origin of the movement and of the work done was drawn up by Mr J. Thomson, Arthur street, on behalf of Miss Smith. From the report the following particulars are taken :—The number of learners at the first meeting was 22, and at the end of the session the number had increased to 87, with an average attendance of 60 throughout the course. The lowest age for admission has been fixed at eight years, and the average age of those in attendance has been eleven. The mothers of the girls have been invited to attend with a view to their obtaining information of a practical nature. There is every inducement for the children to attend, and their regular appearance from week to week shows that they value the instruction and

appreciate the kindness extended to them. All that is required of the children is their regular attendance with clean faces and hands. They are supplied with needles, thimbles, thread, and all other necessary materials, and are shown how to make the various articles. If they have any old clothes that require mending, they are invited to bring these to the meeting, and they are shown how to set them right. The work that has been made from new stuff is kept at the class-room, and generally every two months there is a distribution, when each girl who has finished any work is finally presented with the article to take home. Donations in goods of various kinds (tweeds, flannels, &c.) have been made by various business firms and private families, and subscriptions in money have been received from a number of friends. The formation and carrying on of the class are really the work of Miss Smith, who has been well aided by Misses M. and J. Chisholm, McMillan, Turner, Anderson, Aitchison, Robertson, Ross, Hendry, Thomson, Hardie, and Davys.*

Another effort of an interesting and important nature has been made by the Session on the motion of Mr Dymock. It is the holding of an hour's religious service on Sabbath evenings, in the class room of Old Knox Church, for the benefit of families that from any cause may be unable or unwilling to attend ordinary public worship in the churches of the city. The first meeting was held on June 7th, 1891. Dr Dunlop has taken a large share of the work in connection with this service. The two ministers, Messrs Brown, Dymock, Fraser, Mackerras, E. Smith, and Todd (elders), and Messrs Malcolm and Reid (students for the ministry), have also assisted. The attendance is fairly satisfactory, and is increasing. Members of the Young Women's Society gave valuable assistance in the preliminary arrangements, and still continue their good services by inviting and encouraging families to attend. The committee have expressed regret that

* This excellent work has the entire sympathy of the office-bearers. It is another outcome of the good being done by Mr Chisholm's Bible Class. There is evidently room for the wide extension of such work in our community. This is shown by the statement in the report referred to, that "all the children—with one or two exceptions—come from the district which lies within a radius of a hundred yards from the schoolroom." And even from this small area the number wishing to join was so large that they could not be provided for, and consequently no pupils were enrolled after June, except where special arrangements were made with Miss Smith. Are there young women in the congregation who are doing no work for the church? Here is a field in which they would find ample scope.—*Knox Church Quarterly Statement*, September 1891.

Miss McQueen's removal from Dunedin deprives them of a zealous helper. Mr John Carter and Messrs Arthur and Alex. Robertson conduct the service of song, assisted by a very efficient choir, and also perform other useful work in connection with the services.

Mrs Walter Hislop, on behalf of Knox Church choir, has just submitted to the office-bearers (May 1892) a proposal in the interest of the families in the neighbourhood that have been prevailed upon to attend the Sabbath evening services in the hall of the Old Church. The members of the choir offer to give a monthly musical entertainment, with readings and recitations, open to all the families resident in the district, as well as those above referred to. The office-bearers have cordially accepted the offer, and have appointed a committee of their number to co-operate with the representatives of the choir in making all needful preliminary arrangements; and there is every reason to expect that the proposed entertainments will be carried on with the same heartiness and success that have usually marked other efforts made by the workers of the congregation.

This History of Knox Church may be appropriately concluded by pressing upon the consideration of members and adherents the following words taken from a former year's report by the office-bearers:—
“We desire to express our sense of the deep responsibility under which we lie, from the importance of the work to which we have put our hands, and from the place we occupy among the Christian congregations of the colony. May every individual and every family of the congregation realise in an ever-increasing degree their share of this responsibility, and strive to live from day to day under its power. We ever pray that the members and families of the congregation may exemplify at home and in their daily life the love, meekness, and holiness of Christ the Lord. ‘Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer.’ ‘Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it.’ ”

LIST OF THE COMMUNICANTS

*At the First Celebration of the Lord's Supper, Knox Church,
June 17, 1860.*

The total number of communicants was 308. Of these 125 are believed to be still living (April 1892). They are distinguished by an asterisk (*).

- | | | |
|----------------------|--------------------|----------------------|
| *Adam, John | Chapman, Wm. | *Gillies, Isabella |
| Adam, Mrs | Chapman, Mrs | Gowans, William |
| Allan, Robert S. | Currie, Archibald | Green, Miss |
| Anderson, Agnes | *Calder, Elizabeth | *Glen, Robert |
| *Anderson, David | Calder, Catherine | Glen, Mrs |
| *Anderson, Mrs David | Currie, Robert | Gavin, James |
| Allan, James | *Craig, William | Gilchrist, Janet |
| Anderson, George | *Cassels, Thomas | |
| Anderson, Mrs George | *Cassels, Mrs | Hunter, James |
| *Allan, Mrs James | Currie, John | Hunter, Mrs |
| Allan, Elizabeth | Chapman, Janet | Hepburn, Andrew |
| | *Campbell, Peter | Hepburn, Mrs |
| | *Campbell, Harriet | Henderson, Donald |
| | Craig, Elizabeth | *Henderson, Mrs |
| *Begg, Alexander C. | | *Hutton, William |
| Bain, James | | Hutton, Mrs |
| *Bain, Mrs | Duthie, Robert | *Hewitson, Andrew |
| Brebner, Alex. | *Duthie, Mrs | *Hewitson, Mrs |
| Brebner, Mrs | Dow, John | Harris, John Hyde |
| *Brown, John | Duncan, John | Harris, Mrs |
| *Brown, Mrs | *Duncan, Mrs | Hood, Rev. Robt. |
| Brown, Margaret | Dow, Mrs | *Hood, Miss |
| *Burnside, John | *Dick, Thomas | Hepburn, George |
| *Burnside, Mrs | Dick, Mrs | Hepburn, Mrs |
| *Barr, Archibald | Dunlop, Mrs | Hepburn, Wm. |
| *Barr, Mrs | *Douglas, Jane | Hynd, Christina |
| *Brown, James | Douglas, Charles | Heenan, Denis |
| Brown, Mrs | Douglas, Mrs | Heenan, Mrs |
| *Borrie, John | Dow, James | *Herriot, Samuel |
| Brown, Daniel | *Dickison, John | *Herriot, Wm. Geo. |
| Brown, Mrs | *Dickison, Mrs | Healy, John |
| *Boyd, Mrs James | Dickison, William | *Healy, Mrs |
| Brown, Mrs Ebenezer | | Hay, James |
| Bryce, Thomas | Edwards, Silvester | Hay, Mrs |
| *Bryce, Mrs | | Hedley, Margaret |
| Boag, Barbara | Falconer, Francis | *Howie, John |
| Brown, John | *Ferguson, Donald | Howie, Mrs |
| Begg, Mrs R. L. | *Ferguson, Mrs | Harkness, Francis |
| | *Ford, Alex. | Howlison, Robert |
| *Crawford, Peter | *Ford, Mrs | Hepburn, Geo., jun. |
| *Crawford, Mrs | Falconer, Mrs | Henderson, Wm. |
| Campbell, Ann | *Forsyth, David | |
| Christie, James | *Ford, George | |
| Christie, Robert | *Ford, Mrs | |
| Christie, Mrs | Fleming, Thomas | *Jones, James |
| Cargill, Captain W. | Fleming, Mrs | *Jones, Mrs |
| Cargill, Mrs W. | | Johnston, Mrs J. R. |
| *Cargill, E. B. | | Justice, Wm. |
| Cargill, Mrs E. B. | *Graham, Catherine | *Justice, Mrs |
| Curle, John | Gillies, John | Jenkinson, Robert |
| Curle, Mrs | *Gillies, James | *Johnston, Elizabeth |
| Crawford, George | Gillies, T. B. | Johnston, John |
| Crawford, Mrs | Gillies, Mrs | Johnston, Mrs |

LIST OF COMMUNICANTS—Continued.

*Jolly, Wm.	*McGoun, Duncan	Reoch, Mary Ann
*Jolly, Mrs	McLeod, John	Robertson, John
Kay, David	*McLeod, Mrs	Sinclair, George
Kettle, C. H.	*McIndoe, James	Sinclair, Mrs
*Kettle, Mrs	*McIndoe, Mrs	*Sinclair, Ann
King, Jas.	*Macfarlane, Duncan	Simpson, John
*King, Mrs	*Macfarlane, Mrs	Simpson, Mrs
Kinnimont, Andrew	McDowall, Mrs	*Strain, Mrs
Kay, Mr	*McLelland, Wm.	*Somerville, John
Kay, Mrs	McLelland, Mrs	*Somerville, Mrs
*Kay, John, jun.	McLelland, Miss	Swanson, Andrew
	*McIver, Farquhar	Swanson, Mrs
	*McIver, Mrs	Scott, James
*Logan, John	*McNaughton, Alex.	*Scott, Mrs
*Logan, Mrs	McNaughton, Mrs	Street, Chas. H.
*Logan, Mary	*McGregor, Peter	*Street, Mrs
Logan, Agnes R.	*McGregor, Mrs	Sounness, Jas., jun.
*Lyon, Wm.	McKay, George	*Sounness, Mrs
Lindsay, Peter, sen.	McIntosh, John	*Short, Robert
Lindsay, Mrs	McGillivray, Robert	*Short, Mrs
Lindsay, Peter, jun.	McGillivray, Mrs	*Stenhouse, James
Lindsay, John	McMillan, Mrs J.	*Stenhouse, Mrs
Langlands, Wm.	Macfarlane, John	*Strachan, Mary Ann
*Langlands, Mrs	McIver, William	Simpson, Andrew
Miller, Robert	Nicol, Walter	*Stuart, Rev. D. M.
Miller, Mrs	*Napier, Christina	Stuart, Mrs D. M.
Mathieson, James	*Napier, Jessie	Smith, Wm.
Mathieson, Mrs		Somerville, Jane
*Moodie, Thomas	*Orr, John	*Sandeman, David
Manson, James	Ostler, Robert	Sandeman, Mrs
Miller, Mrs	*Ostler, Mrs	*Stewart, John
Miller, David	Paterson, John	*Stewart, Mrs
Miller, Mrs	Paterson, Mrs	Stewart, Betty
*Miller, Mrs D., jun.	*Paterson, James	Smith, Edward
Mollison, John	Paterson, Mrs	Simpson, Margt. S.
Mollison, Mrs	Polson, George	*Sinclair, Agnes
*Mason, David	Polson, Mrs	*Sinclair, Mary
*Mason, Mrs	Purdie, Dr Wm.	
*Meikle, Ann	Purdie, Mrs	*Ternent, Andrew
Mitchell, John	Purdie, Miss	*Ternent, Mrs
Mitchell, Mrs		Thomson, Thomas
*Morton, Wm.		*Thomson, Mrs
*Milne, David	*Russell, Charles	Thomson, Grace
*Milne, Mrs	*Russell, Mrs	*Tennant, John
Murdoch, Robert	Robertson, Andrew	Turner, William
Marchbanks, David	Robertson, Mrs	Turner, Mrs
*Marchbanks, Mrs	Russell, Mary Ann	Wilkie, James
Miller, J. Maxwell	Robertson, Donald	*Wilkie, Mrs
*Murray, Robert	Robertson, Mrs	Wilson, James
Moffat, Mrs Jane	*Robertson, Charles	Wilson, Mrs
*Miller, George	Russell, Andrew	Wilson, Robert
Maxwell, Mary	Russell, Mrs	Wright, Charles
McFadyen, Hugh	Ross, Jane	Wilson, James
*McFadyen, Mrs	Ross, Charles	*Waddell, James
*McGruther, James	Ross, Mrs	*Waddell, Mrs Marion
*McGruther, Mrs	Robertson, Margaret	
McGoun, Mrs	Reoch, Rebecca	

LIST OF ELDERS

OF

KNOX CHURCH, DUNEDIN,

From the Constitution of the Session in 1860 to April 1892.

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
August, 1860	William Cargill	August, 1860	Death
"	John Gillies	July 1871	Death
"	John Hyde Harris	June 1870	Resignation
"	George Hepburn	Dec. 1883	Death
"	Robert Hood	1868	Transferred to Kai korai
"	James Wilkie	Sept. 1873	Death
Feby., 1862	Edward Bowes Cargill	March 1868	Transferred to St. Andrews
"	James Brown	Dec. 1864	Resignation
"	Hannibal Gilbert	Dec. 1863	Left Dunedin
"	Charles Henry Kettle	June 1862	Death
"	Hugh Kirkpatrick	July 1891	Death
"	John McIntosh	Sept. 1863	Left Dunedin
"	Charles Henry Street	Sept. 1872	Resignation
July, 1866	John Borrie	Sept. 1880	Left Dunedin
"	Robert Dalglish	March 1880	Resignation
"	Frederick W. Falconer	Oct. 1875	Left Dunedin
"	Alexander Gillies	March 1869	Death
"	John Grant	June 1881	Resignation
"	John Hislop	Dec. 1877	Left Dunedin
"	Andrew Hyslop	March 1873	Resignation
"	John Reith	Dec. 1878	Resignation
"	Edmund Smith	Oct. 1872	Resignation
"	Alexander Stewart		
Dec., 1871	Edward Bowes Cargill		
"	Robert S. Gardner	July 1873	Left Dunedin
"	Colin McK. Gordon		
"	Alexander Rennie	June 1889	Death
Jany., 1874	David Ferguson		
"	John C. Hodges	April 1875	Left Dunedin
"	Hon. W. Downie Stewart		
"	John A. Torrance		
May, 1876	William Norrie	June 1878	Left Dunedin
"	Arthur Scoullar	Feby. 1883	Resignation
"	Duncan Wright	March 1892	Left Dunedin
August, 1878	Robert Chisholm		
"	William B. Harlow		
"	James T. Mackerras		
"	Charles McQueen		
"	William Salmond, D.D.	April 1886	Resignation
Jany., 1881	Robert S. Gardner		
"	William Macdonald, LL.D.	May 1890	Death
"	John Reid		
"	Robert Short	Feb. 1885	Left Dunedin
May, 1884	William Douglas	Aug. 1891	Death
"	James M. Fraser		
"	Wm. D. Sutherland		
"	Clement White		

LIST OF ELDERS—*Continued.*

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
August, 1886	William Dymock		
"	John Hislop, LL.D.		
"	Edmund Smith		
"	George M. Thomson		
April, 1888	Andrew Cameron		
"	John Dunlop, D.D.		
"	George Dutch		
"	Robert Glendining		
"	John Reith	Sept. 1891	Left Dunedin
"	John Roberts, C.M.G.		
August, 1889	Walter Hislop		
"	William Hutchison		
"	William Simpson		
"	Daniel Smith		
"	William T. Todd		
March, 1892	Robert Brown		
"	George Lyon Denniston		
"	Alexander Herdman		

LIST OF DEACONS

OF

KNOX CHURCH, DUNEDIN,

From the Constitution of the Deacons' Court in 1860 to April 1892.

Date of Ordination or Induction.	Name.	Date of Removal.		Cause of Removal.
August, 1860	Edward Bowes Cargill	Feby.	1862	Elected elder
"	Thomas B. Gillies			Resignation
"	Charles H. Kettle	Feby.	1862	Elected elder
"	John Logan	July	1873	
"	Robert Short	Nov.	1864	Resignation
"	Charles H. Street	Feby.	1862	Elected elder
April, 1862	Archibald Barr	Nov.	1863	Resignation
"	John Borrie	July	1866	Elected elder
"	John Cargill		1868	Resignation
"	William R. Douglas	Nov.	1864	Resignation
"	Robert Gillies	Feb.	1869	Resignation
"	J. Tythe Hart	July	1863	Resignation
"	P. W. Hutton	March	1868	Transferred to St. Andrews
"	Edmund Smith	July	1866	Elected elder
Jany., 1865	Robert Chisholm	Nov.	1868	Resignation
"	F. W. Falconer	July	1866	Elected elder
"	William T. Glasgow	June	1879	Left Dunedin
"	John Grant	July	1866	Elected elder
"	John Hislop	July	1866	Elected elder
"	Andrew Hyslop	July	1866	Elected elder
"	Thomas Moodie			
"	John Reid	Feby.	1871	Left Dunedin
"	Alexander Stewart	July	1866	Elected elder
"	John Tennant	August	1873	Resignation
Sept., 1868	Thomas Douglas	Dec.	1869	Left Dunedin
"	James Irvine	Sept.	1869	Resignation
"	Robert S. Gardner	Dec.	1871	Left Dunedin
"	Colin McK. Gordon	Dec.	1871	Elected elder
"	James H. Milligan	Jany.	1869	Left Dunedin
"	John Simpson			Resignation
"	David Smeaton	August	1873	Retired
"	John A. Torrance	Jany.	1874	Elected elder
Nov., 1869	Hon. W. Downie Stewart	Jany.	1874	Elected elder
"	George Dutch	April	1888	Elected elder
"	Alexander Rennie	Dec.	1871	Elected elder
"	Arthur Scoullar	May	1876	Elected elder
"	William Simpson	August	1873	Resignation
"	George Young	May	1873	Resignation
Sept., 1872	William Baird	Sept.	1878	Retired
"	Thomas Cassells	August	1875	Left Dunedin
"	Adam Johnstone	May	1874	Death
"	James T. Mackerras	August	1878	Elected elder
"	Charles McQueen	August	1878	Elected elder
Sept., 1873	William B. Harlow	August	1878	Elected elder
"	George Young	Sept.	1879	Retired
"	Alexander Burt			
"	Walter Hislop	August	1889	Elected elder

LIST OF DEACONS—*Continued.*

Date of Ordination or Induction.	Name.	Date of Removal.	Cause of Removal.
Oct., 1874	Robert Short	Jany. 1881	Elected elder
Sept., 1875	George Grant	Sept. 1878	Retired
"	James Lothian	Sept. 1878	Retired
Oct., 1876	Robert Chisholm	August 1878	Elected elder
Sept., 1877	William N. Blair	June 1884	Left Dunedin
"	William Wallace	July 1880	Retired
"	John Roberts, C.M.G.	April 1888	Elected elder
Sept., 1878	George M. Thomson	August 1886	Elected elder
"	Robert S. Sparrow		
"	Clement White	May 1884	Elected elder
"	Gilbert Anderson	August 1884	Left Dunedin
"	William Lambert	April 1884	Left Dunedin
Oct., 1879	Robert S. Gardner	Jany. 1881	Elected elder
Dec., 1879	Patrick G. Pryde		
July, 1881	James Wilkie	April 1891	Death
"	Donald M. Stuart	May 1886	Resignation
"	George L. Denniston	March 1892	Elected elder
"	Alexander Bartleman		
"	John H. Morrison		
July, 1882	John Macfarlane, jun.		
"	James M. Fraser	May 1884	Elected elder
"	James Thomson	Sept. 1883	Left Dunedin
July, 1884	Edmund Smith	August 1886	Elected elder
"	William Simpson	August 1889	Elected elder
"	John Stewart	May 1886	Death
"	John Campbell		
"	James Mann		
July, 1886	William T. Todd	August 1889	Elected elder
"	Thomas Young		
"	Colin Macandrew		
"	Daniel Smith	August 1889	Elected elder
July, 1888	James C. Thomson		
"	Edmund R. Smith		
"	George McCarter		
"	Henry Guthrie		
"	Robert McNab	March 1890	Left Dunedin
July, 1889	William Cowie		
"	John McPherson		
"	Frederick Smith	April 1892	Left the district
"	William A. Stout		
April, 1892	John Anderson		
"	George Calder		
"	Robert A. Johnston		
"	William D. Main		
"	Simon Macdonald		
"	John McLeod		
"	John S. Nugent		
"	Francis Shaw		
"	William Stevenson		
"	Robert Sutherland		
"	William Wright		

NOTE.—The names of deacons re-elected on the expiry of their respective terms of office are not repeated.

TABLE showing the money raised by Knox Church Congregation in each year from the outset (1859), till December 31, 1891:—

Year.	Ordinary Collections.			Special Collections and Sundry Receipts.			Seat Rents.			Missions—Association, Sabbath Schools, and Collections.			Sustentation Fund.			Buildings—Manse, Old and New Churches, Organ, &c.			TOTALS.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1859-60	195	13	11	86	7	11	119	1	0	14	16	0	84	14	2	1703	17	0	2204	10	0
1861	489	13	10	18	15	0	233	19	6	58	6	8	315	11	6	423	14	0	1570	0	8
1862	640	11	10	75	7	5	332	15	0	52	14	0	340	19	11	423	14	6	1481	4	8
1863	649	4	11	106	17	10	334	12	0	1	0	0	370	11	9	543	17	0	2006	3	0
1864	575	18	0	48	8	4	297	13	6	3	11	8	311	3	0	320	6	4	1557	0	10
1865	549	19	0	59	13	0	336	10	0	49	6	0	336	17	6	122	10	2	1405	9	8
1866	605	18	4	153	12	0	337	6	0	62	19	11	370	15	7	5	4	0	1489	14	10
1867	619	14	8	163	15	0	338	6	0	62	19	11	370	15	7	5	4	0	1489	14	10
1868	593	18	5	178	14	11	340	5	6	67	5	1	379	17	0	...	...	...	1555	1	2
1869	605	18	8	181	10	8	345	10	0	121	19	6	416	5	0	...	...	...	1540	0	11
1870	538	19	10	154	9	1	345	16	0	126	14	3	416	5	0	...	...	...	1540	0	11
1871	559	16	1	156	18	5	342	1	0	112	1	4	411	0	1	...	...	...	1542	17	8
1872	497	2	7	237	0	2	330	1	0	112	1	4	411	0	1	...	...	...	1591	16	11
1873	486	10	9	218	4	4	319	2	0	119	3	9	408	17	10	...	...	...	1612	5	4
1874	523	19	6	189	12	2	336	11	0	152	12	8	417	11	5	...	...	...	1624	1	2
1875	637	13	4	143	1	11	346	11	0	211	19	0	494	8	0	...	...	...	1775	19	8
1876	710	19	8	176	19	11	346	11	0	149	18	6	610	10	1	...	...	...	1775	19	8
1877	764	19	2	202	13	5	697	2	9	145	17	0	561	14	0	...	...	...	1978	9	4
1878	797	7	4	183	3	1	865	2	6	141	5	10	571	0	4	...	...	...	5351	1	7
1879	777	19	3	183	17	11	889	1	0	153	2	6	558	18	6	...	...	...	3021	6	5
1880	879	5	2	175	8	2	889	1	9	169	7	7	536	15	9	...	...	...	4589	4	4
1881	715	14	2	265	14	1	801	1	9	139	17	7	536	15	9	...	...	...	2887	3	2
1882	739	11	9	197	18	0	778	8	9	112	2	0	584	16	5	...	...	...	2887	3	2
1883	753	5	0	247	5	2	760	8	6	146	8	10	530	4	0	...	...	...	2721	2	0
1884	822	3	5	220	19	11	738	15	0	150	11	1	602	6	6	...	...	...	2520	7	1
1885	809	13	2	199	3	2	779	1	0	111	9	4	612	6	1	...	...	...	2645	14	10
1886	768	13	8	151	3	6	786	1	3	178	2	8	549	15	2	...	...	...	2801	16	9
1887	622	0	11	134	10	3	779	15	3	154	17	8	475	1	6	...	...	...	2717	7	10
1887-88	797	14	9	210	2	0	764	3	11	95	2	11	475	1	6	...	...	...	2475	12	10
1888-89	780	11	9	263	5	6	764	3	11	134	2	5	390	16	7	...	...	...	4341	5	7
1889-90	910	4	7	145	6	11	756	9	6	200	7	11	482	3	4	...	...	...	2481	5	6
1890-91	1056	10	7	134	12	7	791	1	3	231	19	9	413	2	1	...	...	...	3120	17	9
†1891	217	16	5	24	10	4	...	...	...	13	15	11	52	18	0	...	...	...	2848	15	1
Totals ...	21,475	3	6	5,269	2	1	17,617	10	8	3,801	18	3	14,280	12	6	...	...	...	79,210	12	5

* Including receipts for Organ Fund.

† Receipts during last quarter of 1891.

TABLE

Showing the Total Amounts raised by Knox Church congregation for specific purposes from the outset (1859), to December 31st, 1891:—

OBJECT.	Total Receipts for Special Purposes.			Total Receipts as shown in preceding Table.		
	£	s.	d.	£	s.	d.
Ordinary Collections				21,675	3	6
Seat Rents				17,617	10	8
*Missions				3,801	18	3
*Sustentation Fund				14,280	12	6
Buildings				16,566	12	5
Special Collections—						
Taranaki Refugees	70	10	6			
*Church Extension	1035	2	3			
*Otago Ministers' Passage-money	660	4	5			
*Aged and Infirm Ministers' Fund	670	14	11			
*Synod and Presbytery	28	5	7			
Bethel Mission	119	0	9			
Benevolent Institution	1007	12	1			
Patients' and Prisoners' Aid	171	0	4			
Congregational Poor	660	2	4			
Sabbath Schools	235	7	0			
Students' Scholarship	92	0	0			
Bible Society	31	15	0			
Congregational Library	85	2	11			
Female Refuge	38	10	2			
Pastor Chiniquy	12	15	5			
Dr Macgregor and Dr Rainy's Expenses	22	0	0			
The Church Choir	10	0	0			
Mr D. Wright's Mission	14	15	11			
Walker street Mission	21	17	4			
Anderson's Bay Church Building	11	0	0			
Wakari do.	25	0	0			
Blueskin do.	14	15	0			
Dr Stuart's Portrait	76	16	0			
Rents and Sundries	154	14	2			
				5,269	2	1
TOTAL .. .. .	..	..	..	79,210	19	5

* These receipts, with a few trifling exceptions, were handed over to the Synod's funds.

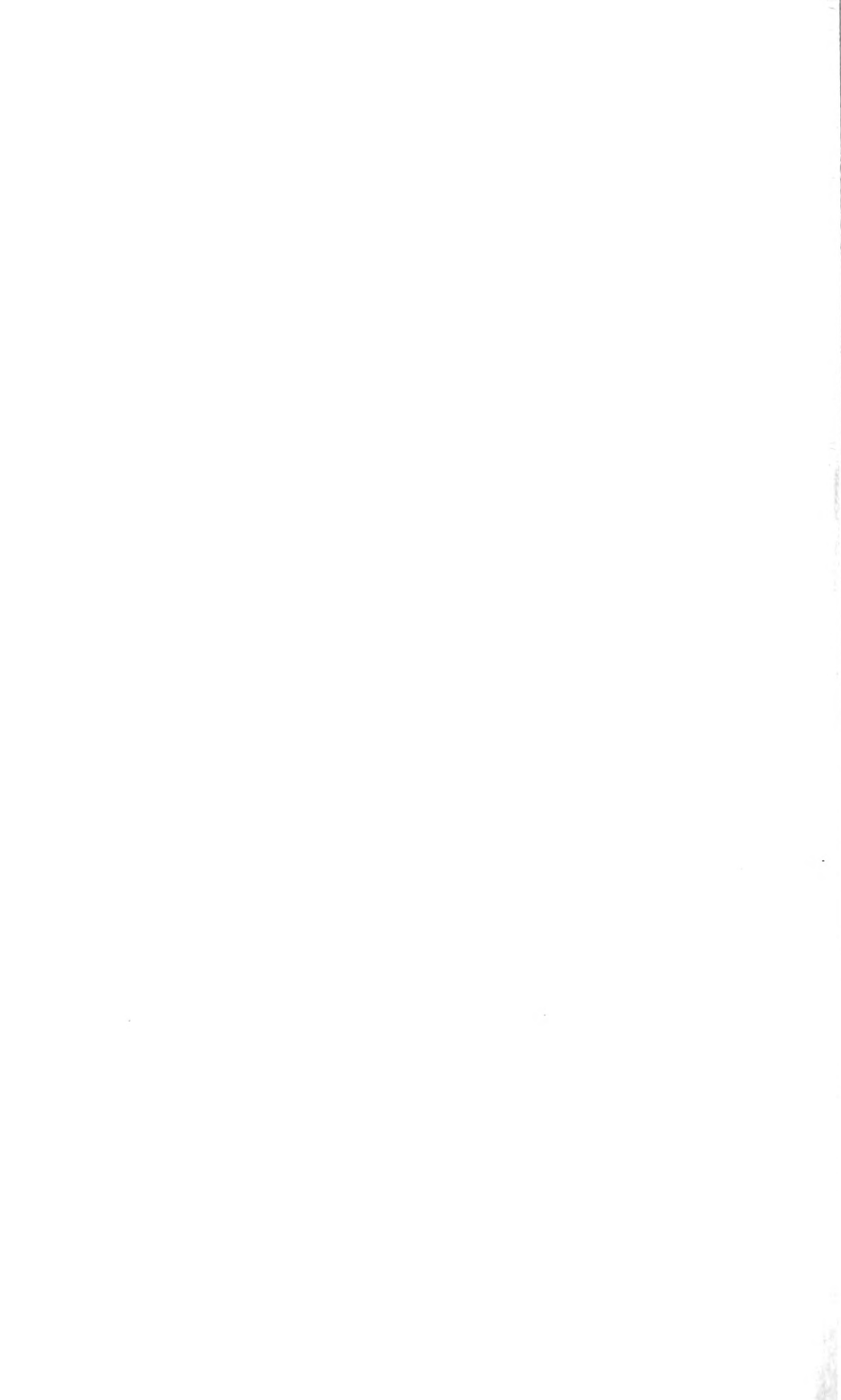
The information furnished in this and the preceding table has reference only to the *sources of income*. In a number of instances the sums shown are far from representing the whole of the amounts *actually expended* on behalf of the objects specified, because these sums have been largely augmented by payments from the ordinary congregational revenue, which is almost wholly derived from seat rents and the ordinary collections. This explanation applies more particularly to expenditure on the old and the new buildings and their sites, Sabbath Schools, library, congregational poor fund, and students' scholarship scheme. The sum of £2000 received from the Synod in aid of the New Church building fund is not included in the two tables, nor are any other smaller sums received from the Synod on account of buildings.

APPENDIX.

KNOX CHURCH ANNUAL REPORT

FOR THE

YEAR ENDING 30TH SEPTEMBER, 1891.



OFFICE-BEARERS

OF

Kirk Session & Deacons' Court.

MINISTERS.

Rev. D. M. STUART, D.D., Manse, George Street.

Rev. A. P. DAVIDSON, M.A., Clyde Street.

SESSION CLERK.

MR. COLIN McK. GORDON, York Place.

CLERK OF DEACONS' COURT.

MR. P. G. PRYDE, Clyde Street.

GENERAL TREASURER.

MR. WALTER HISLOP (Perpetual Trustees & Agency Co.), Rattray Street.

TREASURER SUSTENTATION FUND.

MR. J. T. MACKERRAS, Forth Place.

SEAT-LETTING COMMITTEE.

MR. THOMAS MOODIE (Perpetual Trustees & Agency Co.), Rattray Street.

MR. WALTER HISLOP, Rattray Street.

MR. EDMUND SMITH (Savings Bank), High Street.

ORGANIST.

MR. A. J. BARTH (Academy of Music), Elder Street.

INSTRUCTOR OF SACRED MUSIC.

MR. A. M. BRAIK, Heriot Row.

CHURCH OFFICER.

MR. THOMAS PARK (near Old Church), Great King Street.

ELDERS

			ORDAINED.
CAMERON, ANDREW, Albany Street	..	..	1853
CARGILL, EDW. BOWES, The Cliffs	..	..	1862
CHISHOLM, ROBERT, Roslyn	..	..	1878
DUNLOP, REV. JOHN, D.D., Leith Street,	..	..	1870
DUTCH, GEORGE, Leith Street	..	..	1888
DYMOCK, WILLIAM, High Street,	..	..	1886
FERGUSON, DAVID, Ravensbourne	..	..	1874
FRASER, JAMES M., George Street N.	..	..	1884
GARDNER, ROBERT S., Pine Hill	..	..	1858
GLENDINING, ROBERT, N.E. Valley	..	..	1875
GORDON, COLIN MCKENZIE, York Place	..	..	1871
HARLOW, WILLIAM B., Newington	..	..	1878
HISLOP, JOHN, LL.D., Forth Street	..	..	1847
HISLOP, WALTER, Heriot Row	..	..	1889
HUTCHISON, WILLIAM, Queen Street	..	..	1856
MACKERRAS, JAMES T., Forth Place	..	..	1878
McQUEEN, CHARLES, Castle Street	..	..	1878
REID, JOHN, London Street	..	..	1871
ROBERTS, JOHN, Littlebourne	..	..	1888
SIMPSON, WILLIAM, Great King Street	..	..	1889
SMITH, DANIEL, Clyde Street N.	..	..	1889
SMITH, EDMUND, London Street	..	..	1866
STEWART, ALEXANDER, Forth Place	..	..	1866
STEWART, HON. WILLIAM DOWNIE, Heriot Row	..	..	1874
SUTHERLAND, WILLIAM D., Royal Terrace	..	..	1884
THOMSON, GEORGE M., Rectory	..	..	1886
TODD, WILLIAM T., Cargill Street	..	..	1889
TORRANCE, JOHN A., Royal Terrace	..	..	1874
WHITE, CLEMENT, George Street	..	..	1884
WRIGHT, DUNCAN, London Street	..	..	1869

DEACONS.

BARTLEMAN, ALEXANDER, Royal Terrace
BURT, ALEXANDER, York Place
CAMPBELL, JOHN, Roslyn
COWIE, WILLIAM, Leith Street
DENNISTON, GEORGE L., Maitland Street
GUTHRIE, HENRY, Pitt Street
MACANDREW, COLIN, North East Valley
McCARTER, GEORGE, Heriot Row
McFARLANE, JOHN, JUNR., Clark Street
McPHERSON, JOHN, Newington
MANN, JAMES, London Street
MOODIE, THOMAS, Royal Terrace
MORRISON, JOHN H., Royal Terrace
PRYDE, PATRICK G., Clyde Street
SMITH, EDMUND R., Littlebourne
SMITH, FREDERICK, Mornington
SPARROW, ROBERT S., Cargill Street
STOUT, WILLIAM A., Nevada
THOMSON, JAMES C., Newington
YOUNG, THOMAS, Heriot Row

Division of Sustentation Fund Districts.



1. North-East Valley, including Opoho, Calton, and Pine Hill.
Elder—MR. ROBERT GLENDINING.
Deacon—MR. COLIN MACANDREW (Collector).
2. Maori Hill and North of Regent Road, and west of George Street to Water of Leith.
Elder—MR. A. STEWART.
Deacon—MR. JAMES MANN (Collector).
3. East of Town Belt and Forth Place and George Street to Water of Leith, and west of Cumberland Street to Union Street.
Elders—MR. J. T. MACKERRAS and REV. DR. DUNLOP.
Deacon—MR. JOHN MACPHERSON (Collector).
4. All that portion lying to the east and north of the Water of Leith.
Elder—DR. HISLOP.
Deacon—MR. P. G. PRYDE (Collector).
5. East of Cumberland Street, Albany Street to Castle Street, by Water of Leith.
Elder—MR. C. McQUEEN.
Deacon—MR. T. YOUNG (Collector).
6. North of Hanover Street, south of Albany Street, and east of Cumberland Street to Castle Street on the other side.
Elder—MR. R. S. GARDNER.
Deacon—MR. J. H. MORRISON (Collector).
7. North of Hanover Street, south of Albany Street, including Castle, Grange, and Leith Streets.
Elder—MR. JAMES M. FRASER.
Deacon—MR. WILLIAM COWIE (Collector).
8. North of Hanover Street, south of Albany Street, including Hyde Street, Clyde Street, and Athol Place.
Elder—MR. GEORGE DUTCH.
Deacon—MR. GEORGE McCARTER (Collector).
9. From Hanover Street on the south by George Street, Pitt Street and Heriot Row to Park and Union Streets on the north.
Elders—MESSRS. J. A. TORRANCE and W. HUTCHISON.
Deacon—MR. HENRY GUTHRIE (Collector).
10. From Hanover Street on the south to Union Street on North, including Great King Street and West side of Cumberland Street; also Albany and Frederick Streets from George Street.
Elder—MR. WILLIAM SIMPSON.
Deacon—MR. JAMES C. THOMSON (Collector).
11. From London Street east of Royal Terrace, by Scotland, George, and Pitt Streets, to the junction of Heriot Row and Park Street on the west.
Elders—MESSRS. W. D. STEWART and JOHN ROBERTS.
Deacon—MR. THOMAS MOODIE (Collector).

12. From Cargill Street on the east by Scotland and London Streets to Belt.

Elders—MESSRS. J. REID and CLEMENT WHITE.

Deacon—MR. A. BARTLEMAN (Collector).

13. North of Stuart Street, south of Hanover Street, and east of Cargill Street by Filleul Street and York Place to Old Cemetery.

Elder—MR. C. M'K. GORDON.

Deacon—MR. R. S. SPARROW (Collector).

14. North of Stuart Street, south of Hanover Street, and east of Filleul Street to Bay.

Elders—MESSRS. D. WRIGHT and WM. D. SUTHERLAND.

Deacon—MR. E. R. SMITH (Collector).

15. South from Stuart Street, east of York Place, by Rattray, Brown, and Canongate Streets to Bay.

Elder—MR. DANIEL SMITH.

Deacon—MR. JOHN MCFARLANE, JUNR. (Collector).

16. From Old Cemetery, by Rattray, Brown, and Canongate Streets to Belt.

Elder—MR. EDMUND SMITH.

Deacon—MR. A. BURT (Collector).

17. From Canongate Street, by Princes, Hope, High, and Graham Streets to MacLaggan Street, including Mornington.

Elders—MESSRS. E. B. CARGILL, W. DYMCK, and WALTER HISLOP.

Deacon—MR. FREDERICK SMITH (Collector).

18. From MacLaggan Street, by Graham, Hope, and Princes Streets to Town Belt, including West Dunedin, St. Kilda, and Caversham.

Elders—MESSRS. E. B. CARGILL, W. DYMCK, and WALTER HISLOP.

Deacon—MR. G. L. DENNISTON (Collector).

19. Roslyn, including Sunnyside and Linden.

Elders—MESSRS. R. CHISHOLM and W. T. TODD.

Deacon—MR. W. A. STOUT (Collector).

20. Anderston, Newington, Melrose, and Nevada.

Elders—MESSRS. W. B. HARLOW and GEO. M. THOMSON.

Deacon—MR. JOHN CAMPBELL (Collector).

Arrangements for 1892



1. MINISTERIAL WORK.

SABBATH.

1. *Public Worship*.—Forenoon at 11 o'clock; evening at 6.30.
2. *Bible Class*.—On Sabbath morning in class-room, at 10 o'clock.
3. *Baptisms* will be administered on any Sabbath, due notice being given.

WEEK DAYS.

1. *Prayer Meeting* in the evening of every Thursday at 7.30 o'clock, in the class-room of the Old Church.
2. *Persons wishing to join the Church* for the first time can see the Ministers on the evenings of the Thursdays, Fridays, and Saturdays of the six weeks preceding each Communion.

2. KIRK SESSION.

1. *Communion*.—On the third Sabbath of March, June, September, and December.
2. *The Elders deliver Communion Cards* to the Members in their respective Districts at least twice a year.
3. *Members on changing their residence* are requested to intimate their new address to their Elder.
4. *Members leaving the Congregation* are requested to apply to the Minister for Certificates of Church Membership.
5. *The Kirk Session* meets on the evening of the first Tuesday of every month at 7 o'clock.

3. DEACONS' COURT.

1. *The Deacons' Court* meets on the evening of the first Tuesday of every month at 8 o'clock.

SEAT LETTING.

Attendance is given in the Church to receive Seat Rents on first Tuesdays and Wednesdays of March and September, from 6.30 p.m. to 8 p.m. Sittings not then re-taken will be considered at the disposal of the Committee.

CHURCH-DOOR COLLECTIONS.

The ordinary Collections on all Sabbaths of the year go—along with the Seat Rents, &c.—to defray the Congregational expenses, including Minister's Supplement, Salaries of Church Officials, and other charges.

Special Collections are made for Church Extension, Aged and Infirm Ministers' Fund, Relief of Church Poor, Sunday Schools, and Patients' and Prisoners' Aid Society.

STANDING COMMITTEES, 1892.

Seat-Letting.—Messrs. Hislop, Moodie, and E. Smith.

Supervision of Buildings.—Messrs. Dutch, Mann, McQueen (convener), Morrison, and Pryde.

Library.—Messrs. McCarter, Stout, J. C. Thomson, Torrance, and White (convener).

Organ and Psalmody.—Messrs. Bartleman, Morrison, Pryde, Roberts (convener), and G. M. Thomson.

Knox Church Sabbath Schools.



THE MAIN SCHOOL.

(Meets in Old Knox Church every Sabbath at 2.30 p.m.).

SUPERINTENDENT :
Mr. W. T. Todd.

DEPUTY-SUPERINTENDENT :
Mr. R. Sutherland.

SECRETARY :
Mr. John McLeod.

TREASURER :
Mr. F. Shaw.

TEACHERS :

Mrs. Carter	Miss Marshall	Miss Stewart, E.
Mrs. Harrison	„ Mackay	„ Stewart
Miss Aitken	„ Main	„ Swanson
„ Alexander	„ Marchbanks	„ Sutherland
„ Allan	„ Mason	„ Thomson, E.
„ Cambridge	„ Matheson	„ Thomson, M.
„ Campbell	„ Maxwell	„ Weir
„ Chisholm	„ McLeod	„ Wilson, J.
„ Christie	„ McKinnon	„ Wilson, M.
„ Church	„ Moodie	„ Wright
„ Church, E.	„ Niven	Mr. Douall
„ Fraser	„ Park	„ Cran
„ Frew	„ Pollock	„ Hall
„ Gillies	„ Robertson	„ Main
„ Glasgow	„ Rodgers	„ Malcolm
„ Gow	„ Ross	„ Moncrieff
„ Hutchison	„ Smith	„ Scott
„ Johnston	„ Smith, E.	„ Shaw
„ Landells	„ Souness	„ Simpson
„ Livingston	„ Spiers	„ Sutherland

LIBRARIANS :

Mr. J. McQueen. Mr. A. M. Braik. Mr. J. Galland. Mr. N. Smith.

PRIMARY SCHOOL.

SUPERINTENDENT :

Mr. C. White.

TEACHERS :

Misses Wilson, Durie, White, and Wright.

PELICHT BAY.

Meets in Albany Street Schoolhouse every Sabbath at 2.30 p.m.)

SUPERINTENDENT :

Mr. R. Dalgleish.

TEACHERS :

Miss Alexander.

Miss Ross.

Mr. Wm. Jenkins.

LIBRARIAN :

Mr. A. Jenkins.

MOUNT CARGILL.

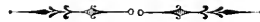
(Meets every Sabbath in the District School-house at 12.)

TEACHER: Vacant.

PINE HILLS.

(Meets every Sabbath in the District School-house at 2 p.m.)

The Teachers meet weekly in the Ladies Vestry for preparation of Lessons, and also hold a Quarterly meeting for prayer and consultation.



Music * Classes, * 1892.

INSTRUCTOR—Mr. A. M. BRAIK.

The Classes will be held in the Class-room as usual, commencing about the beginning of March. Those for Adults held on Tuesdays, and for Juveniles on Fridays, are open to any member or adherent of the congregation, and all are cordially invited to attend.

Literary and Debating Society.

Hon. President : Rev. D. M. Stuart, D.D.

President : Rev. A. P. Davidson, M.A. *Vice-President :* Mr. G. M. Thomson.

Secretary : Mr. F. Wright.

Treasurer : Mr. E. H. Reid.

Editor of Magazine : Mr. W. A. Stout.

Committee : Messrs. J. Brown, W. Burt, J. Hendry, A. James, and R. Sutherland.

The Society meets fortnightly during the winter, on Monday evenings, at half-past seven o'clock, in the Class-room of Old Knox Church. Visitors are always welcomed.

Young Men's Fellowship Union.

President : Rev. D. M. Stuart, D.D.

Vice-Presidents : Messrs. A. M. Braik and W. Malcolm.

Committee : The Vice-Presidents, Messrs. Sutherland, Main, and the Secretary.

Secretary and Treasurer : Mr. Geo. L. Stewart.

The Union meets every Sabbath morning, at 10 o'clock, in the Ladies' Vestry. It also holds a Devotional Service on the morning of each Communion Sunday, at 10 a.m., in the Class-room of the Old Church. Visitors are always welcomed.

The Congregational Library.

Librarian (pro tem) : Mr. C. White,

Assistant Librarian : Vacant.

The Library is open every Thursday evening at the close of the Prayer Meeting, and on alternate Monday evenings during the winter months.

Ladies' Association.

President : Mrs. Grant.

Treasurer : Miss Smith. *Secretary* : Mrs. Stoddart.

Committee : Mesdames Black, Cutten, Glasgow, Gordon, Reid, Turnbull, and Wilkie.

Dorcas Committee : Mesdames Duffie, Mann, and Wilkie, senr.

Meets in the Ladies' Vestry on the first Wednesday of every month, and has a Dorcas Meeting on the second Wednesday of every month.

Young Women's Association.

President : Mrs. T. Moodie. *Vice-Presidents* : Misses Alexander and Wilson.

Secretary : Miss Glasgow. *Treasurer* : Miss Main.

Dorcas Secretary : Miss E. Smith.

Secretary and Treasurer of Boot Club : Vacant.

Committee : Misses Sutherland, Mathieson, and Landels.

Meets in the Ladies' Vestry fortnightly, on the evening of the second, and the afternoon of the fourth Wednesday of each month.

Knox Church Missionary Association.

President : Mrs. Gordon.

Secretary and Treasurer : Miss McKean.

Committee : Mesdames Bartleman, Carter, R. Gillies, Moodie, Scott, A. Stewart, Torrance, Misses Cumine, Fitzgerald, Glasgow, Park, and Mary Wilson.

The Annual Meeting is held in Knox Church on the first Thursday evening after the March Communion.

The Districts—which are the same as those for Sustentation Fund—are allotted as follow:—

DISTRICT.

- 1 Mrs. R. Gillies
- 2 Miss Main
- 3 „ Cumine
- 4 „ Dunlop
- 5 „ McQueen
- 6 „ Park
- 7 Mrs. Carter

DISTRICT—

- 8 Mrs. Scott
- 9 „ Torrance
- 10 Miss Fraser
- 11 Mrs. Moodie
- 12 Miss Gordon
- 13
- 14 „ Wright

DISTRICT.

- 15 Miss Fitzgerald
- 16 Mrs. Kirkpatrick
- 17 Miss Cutten
- 18 „ Chisholm
- 19 „ McLeod
- 20



REPORT.

YOUR Office-bearers have much pleasure in presenting the following Report for the year ending September 30th, 1891. The quarterly statements published during the year have been so full and comprehensive, that they are thus enabled to make the present report shorter and more summarised than would otherwise have been the case.

The past twelvemonth has been, under God's blessing, a period of quiet, steady work. There has been a small but gratifying increase of young members to the congregation, and the various agencies in operation have been all sustained in a more or less vigorous state.

During the year the ministers have officiated at 120 marriages, 63 baptisms, and 80 funerals; 69 members have been added to the fellowship of the church for the first time, and 50 have joined the congregation by certificate from other churches. From this large addition to the strength of the members, your office-bearers would look for good results; and they hope that all the church organisations may be by this means increased in vigour and efficiency.

The recorded disjunctions have been 71—viz., 57 by certificate, and 14 by death. There is, however, a good deal of laxity in "lifting their lines" by members who leave for other parts, so that the real loss to the membership is larger than appears by the foregoing figures. The removals by death include members of both the Church Courts, and also such old members as Mrs. Margaret Miller, of Melrose; Mrs. Janet Miller, of South Dunedin; and Mrs. Robert Paisley, of Grange street. The first and last of these were original members of the congregation—a band whose numbers are being rapidly diminished.

The attendances at the quarterly communions have been:—December, 673; March, 690; June, 701; and September, 729.

One of the most important undertakings in connection with the year's work has been the starting of a Sabbath evening service in the class-room of the Old Church. The prevalence, in the more thickly populated parts of the town, of a large class which has fallen away from Church ordinances, has been too long a familiar fact. Various attempts to attach those in our own neighbour-

hood to the congregation have been hitherto futile. But an important step in advance was made when the class-room was opened, on the evening of June 7th, for a short, bright service. The numbers hitherto in attendance have been only moderate, but it is perhaps best to make a small beginning, and by perseverance to carry it on to a successful issue. Mr. Dymock, one of our elders, suggested the service, and the ministers, Dr. Dunlop, and others, have aided in giving effect to the suggestion. The Young Women's Society have done good work in visiting among the families in the neighbourhood, and in getting them to attend. The movement also owes much to Messrs J. Carter, and Arthur and Alex. Robertson, who, at Dr. Stuart's request, have undertaken the work of deacons and precentor, and to a small band of young women, who assist in making the service of praise a success. Those members and friends who have not visited this meeting should do so, and thus manifest their interest in our Home Mission Work.

The extinction of the debt, thanks to the energy of Mr. Cameron, is now within measurable distance. There is little doubt that by the end of the year the debt will be a thing of the past. With the removal of this burden, the congregation ought to be able to enter on fresh undertakings, which have only been deferred till its hands were free. Among the first of these it is to be hoped that a reduction in the seat-rents will shortly be made.

KIRK SESSION.

This Court has held 22 meetings during the year. Two of its older members, Mr. Hugh Kirkpatrick (who was among us for nearly 30 years) and Mr. William Douglas, were called away on July 11th and August 7th respectively. For a considerable period neither had been able to take an active part in church work—the former on account of absence, and the latter from prolonged ill-health—but both had done their work, bearing the heat and burden of the day, while they were able to do so, and both were waiting for “the rest which remaineth” for those who trust in the Lord.

The removal of Mr. John Reith to Wellington, and Mr. Duncan Wright to Melbourne, leave blanks in the Session which are much felt. Both were active members, devoting a great deal of time, energy, and talent to the service of the church.

During part of the year Messrs. Chisholm, Glendining, and Roberts have been absent on furlough to the Old Country, while

Parliamentary duties called Messrs Hutchison and W. D. Stewart to Wellington for some months.

DEACONS' COURT.

This Court has held 12 meetings during the year. On April 29th, a valued member, Mr. James Wilkie, was removed by death, after a brief illness. The following deacons, whose term of office expired during the year by effluxion of time, were unanimously re-elected for a further period of three years, viz., Messrs Alexander Burt, Henry Guthrie, George McCarter, John McFarlane, P. G. Pryde, E. R. Smith, and James C. Thomson.

THE OUTFIELD.

Whare Flat. — Fortnightly services were held with unfailing regularity, except during two months of winter, when, owing to the state of the roads, they were intermitted. During Mr. Chisholm's absence, the oversight of these services was undertaken by the Rev. Mr. Bannerman, who was assisted by several friends.

Mount Cargill. — The fortnightly supply has been kept up without intermission. Miss Moir, till her marriage removed her from the district, proved a perfect Phoebe in connection with the service, the Sabbath School, and hospitality to those who aided in this work.

Pine Hill. — Here also the supply has been kept up every fortnight without a break. This station and Mt. Cargill are in charge of the Young Men's Fellowship Union, and it is owing to Mr. Geo. L. Stewart's care and vigour that the work is so satisfactorily carried on. The Sabbath School in the district has been in abeyance for a time. The office-bearers trust that the old friends of religion in the district will arrange to resume it.

Leith Valley. — The service and Sabbath School is in the hands of Messrs. Hogg and Jones, who have been assisted in their work by the ministers and various friends from Knox Church.

Your office-bearers commend the Outfield very heartily to the congregation. Assistance in this good work is wanted.

BIBLE CLASSES.

The Minister's Bible-class. — This class — conducted by the Rev. Mr. Davidson — has been well attended through-

out the session. The number on the roll is 148 (58 young men, and 90 young women). The subject of study has been the Gospel History. During the latter half of the session Professor Lindsay's Short Commentary on the second half of the Gospel of Luke has been in the hands of the members of the class for the preparation of the lessons. The home exercises were very well done by a considerable number. The best were those of (I.) Misses K. M. Macgregor and C. E. Macgregor; and (II.) Misses Lena McLeod, Sarah J. Ross, Mary S. Reid, Lena Stewart, and Isabella Sutherland. The class has contributed to foreign Missions the sum of £6, which it unanimously resolved to devote to the maintenance of a native teacher in the New Hebrides. Heartly thanks are due to Mr. David H. Thomson for his valuable services as precentor, and to Mr. Paton Dunlop for his careful keeping of the class-roll. The subject of study next year will be the Book of Acts.

Mr. Chisholm's Bible Class has been in existence for 13 years, and continues to prove a useful training ground for our younger members. The number of pupils on the roll at the end of the year was 51, and the average attendance 32—namely, 17 girls and 15 boys. During Mr. Chisholm's absence in the Old Country, Rev. Dr. Stuart conducted the class, with occasional assistance from Rev. Mr. Davidson, Dr. Hislop, and Mr. Macpherson. The amount subscribed to missions during the year was £13 2s. 3d. Out of this, £12 was contributed for the support of two native teachers in the New Hebrides, and the balance added to the reserve fund, which now stands at £25 4s.

SABBATH SCHOOLS.

The main school has had an average attendance during the year of 625, viz., 236 girls and 160 boys in the upper school, and 229 in the primary school: 63 new scholars have been enrolled, and 36 have left: of these, 13 have joined the minister's Bible-class, and 5 Mr. Chisholm's Bible class. The attendance of the teachers is very satisfactory, and their preparatory class has proved very helpful in their work. During the year £77 17s. 7d. has been contributed by the mission boxes, of which £4 1s. 7d. came from Pelichet Bay school. The seventh annual gathering for receipt of scholars' gifts took place on June 5th, when 1222 articles and £3 10s. 10d. in cash were received. The distribution of the gifts was undertaken this year by the teachers themselves. The Band of Hope has been revived, after being in abeyance for four years. The Library has been increased by the

addition of 100 volumes, bringing the total number up to 900, with an average issue of 198 volumes. The Session and Deacons' Court appoint one of their number each month to visit and report on the school, so that teachers and taught may feel that their work is both appreciated and sympathised in by the office-bearers.

Pelichet Bay School has an average attendance of 45. Though the number is small as compared with the main school, the small band of teachers attached to this school do their work most faithfully. The district is a somewhat poor one, and the parents do not attend to the regular attendance of their children as well as might be desired.

Mt. Cargill School.—Owing to the departure of Miss Moir from the district, the school has not been as regularly conducted as formerly. An enthusiastic volunteer is wanted to take up this work.

THE CONGREGATIONAL PRAYER MEETING.

This institution is coeval with the congregation. For many years it had the active assistance of many of the founders of the church. It is with satisfaction we have to record that the attendance has been more steady for the year, if not more numerous, than for years past. In addition to a brief, and in the main practical exposition of a portion of Scripture, prayer is offered for the different objects which interest the congregation, as missions, church extension, Sabbath schools and Bible classes, the children, the members, the Industrial School, the Benevolent Institution, the Hospital, and the Asylum. It would encourage and gratify the friends of the prayer meeting if our office-bearers were able to give their presence and co-operation with greater frequency.

MISSIONS

The total sum collected during the year for missionary purposes was £226 16s. 5d. Of this, the Missionary Association raised £84 5s. 6d., the Sabbath Schools contributed £77 17s. 7d., Mr. Chisholm's Bible Class £12, the Minister's Bible Class £6, while £46 13s. 4d. was raised as a special collection for Rev. Mr. Milne's benefit. Of the Sabbath Schools contribution, the sum of £20 was allotted to

the "Dayspring" Fund, and £36 to the support of six native teachers on Emae; while the Bible Class contribution was devoted to the support of two native teachers.

LADIES' ASSOCIATION.

This Society pursues its work among the poorer members and adherents of the congregation in a quiet but efficient manner. Your office-bearers would urge its claims as strongly as possible, believing that it is chiefly by the aid of such organisations that any tendency towards pauperism in the community can be best met. The assistance granted to the poor by the Ladies' Association is done in a way which spares the feelings of the recipients. At the same time every care is taken that applications for aid are deserving, and unworthy cases are rejected as far as possible. The help granted takes usually the form of grants of coal, wood, clothing, bedding, boots, provisions, medical comforts and necessaries. Money is seldom given. Altogether, 72 families and individuals have received gifts of clothing. This work is in the hands of the Dorcas Society, which distributes both old clothing and new material made up by its members. Altogether, 97 donations of coals were made during the year. Donations of coals were received from the Union Steam Ship Co. (5 tons) and the Kaitangata Coal Co. (2½ tons). Dr. Stuart gave the Association the handsome gift of £10 and two *air* beds, the latter so welcome to sick sufferers. Mr. Aikman, executor of the late Mr. Wm. Douglas, gave a large donation of clothing. The funds were also largely augmented by the proceeds of a concert given by the Church singing classes, conducted by Mr. Braik. The executive of the Association regret the retirement from their number of Mrs. Reith and Mrs. Carter. The former, from the commencement of the Dorcas Society, had devoted much time and trouble to its management. In their stead, Mrs. Mann and Mrs. Duthie have undertaken to act in conjunction with Mrs. Wilkie.

YOUNG WOMENS SOCIETY.

The Young Womens' Society has now been in existence for four years, and is carrying on a useful work, especially in the direction of looking after the wants, temporal and spiritual, of the children of families in the neighbourhood. It combines in itself the duties of a Dorcas and of a visiting society, and its

members have done good work in seeking to stir up an interest among those who have lapsed from Church attendance. To this Society much of the success of the Sabbath evening service in the class-room is due. The work of the Society is not to be measured by its finances, but it is interesting to note that it raised the sum of £17 14s. 5d. during the year, and expended only £9 9s. 5d., leaving a balance wherewith to start the new year of £8 5s.

YOUNG MEN'S FELLOWSHIP UNION.

This Society meets every Sabbath morning, for an hour's study and fellowship. During the year the members have read and discussed the epistle to Philemon, the first epistle of St. John, two or three of the minor prophets, and a work by P. Barclay, entitled "*Via, Veritas, Vita.*" Copies of this book were kindly supplied by Dr. Stuart, who has throughout the year guided the deliberations of the Society.

The active membership of the Society remains small, and vigorous recruits are much wanted. The quarterly meetings, on the mornings of communion Sundays, have been fairly well attended.

The Union has continued throughout the year to take charge of the out-stations at Mount Cargill and Pine Hill, arranging for a fortnightly service at each place. The ministers, members of the Union, and friends, both inside and outside of Knox Church, have conducted these services; but the executive of the Union would be glad to have more frequent offers of help from any who have the faculty of speaking words of love and sound instruction. The attendance at the services at the out-stations is not very large. Owing to the marriage of Miss Moir, who has so faithfully, and with such conspicuous success conducted the Mount Cargill Sabbath School for several years, the school is now without a teacher. Who will volunteer to fill this vacant outpost?

THE LITERARY AND DEBATING SOCIETY.

The session has been on the whole a successful one, and the work done under the Rev. A. P. Davidson's presidency may be pronounced as excellent. Commencing on April 27th with a lecture by the President on "*Savonarola*," the session was closed by a social meeting, in conjunction with the Young Womens' Society, on October 5th.

Debates, essays, the Society's Magazine, an evening with

living authors, and impromptu speeches furnished material on the various nights, and the meetings were lightened by musical items contributed by friends. The average attendance of members and visitors has been about ninety.

The congregation might easily furnish a large increase to the active membership of this organisation, and the Committee look for a considerable influx of new talent next session. The success of the Society is largely due to the vigour of its Secretary, Mr. F. Wright.

SEWING CLASS.

The Sewing Class started by Miss Smith in the class-room does a work which has the entire sympathy of your office-bearers. The last quarterly report of the congregation describes the origin and progress of this useful institution.

SINGING CLASSES.

Four classes have been held weekly since the beginning of March. Steady progress has been made in some of the classes; and besides the regular class work, two concerts have been given in the Garrison Hall during the season—one on behalf of the Ladies' Association, and one for an outside object. The average attendance at all the classes, notwithstanding much sickness and other hindrances, has been large. The classes will be resumed next season in the month of March, and the teacher wishes it to be understood that they are open to any member or adherent of the Church. Young people not connected with Knox Church are also welcomed.

THE CHOR

Has rendered excellent service to the congregation during the year. The attendance at the services, especially of lady members, has been very good. Good work has also been done by the members in connection with many other societies and organisations in the congregation, and the Church is under considerable obligation to all those who give so much of their time and talent to her service.

THE CONGREGATIONAL LIBRARY

Has been well patronised during the year, about 150 volumes being in pretty constant circulation. Mr. C. White has devoted

much time and trouble to the management of the large collection of books which the congregation now owns.

SUSTENTATION FUND.

The contributions to this Fund amount to £427 2s. 1d., which is an improvement on last year. There is still, however, a considerable number of members and adherents who do not contribute to this important Fund. It is hoped that these may be led to give their quota to an object which exercises so beneficent an influence on the well-being of our Church.

FINANCIAL.

The usual statement of accounts is appended, from which it will be seen that the contributions of the congregation towards the various church objects have been well maintained. The ordinary expenditure exceeded the ordinary revenue by £11 17s. 6d., a much better result than was anticipated by your Deacon's Court, as no saving is yet effected on the interest account, the treasurer of the Debt Reduction Fund insisting on the Court paying interest on the several amounts he has paid over. The debt of the Church has been reduced during the year by £1160 17s. 2d., and now stands at £1543 9s. 4d.

Balance Sheet of Knox Church Sunday Schools, For Year Ending 30th September, 1891.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Grant from Deacons' Court ...	... ..	Annual Picnic (February) ...	42 8 1
Balance from Railway Fares, a/c Picnic ...	3 15 1	N.Z. Bible and Tract Depot ...	33 12 2
Sale Bible Reading Schemes ...	0 18 4	Caxton Printing Office ...	5 18 6
Mission Money ...	77 17 7	Subscription to Otago Sunday School Union	1 0 0
		Bible Reading Cards ...	0 19
		Missions—	
		Mr. Milne (six native teachers) ...	36 0
		General Mission Fund ...	21 17
		“Dayspring” ...	20 0 0
		Sundries ...	6 15 6
	<u>£162 11 0</u>		<u>£162 11 0</u>

Dunedin, 30th September, 1891.

WM. D. MAIN, *Treasurer.*

THE DEACONS' COURT OF KNOX CHURCH, DUNEDIN (Incorporated).

SUMMARY OF RECEIPTS AND EXPENDITURE FOR YEAR ENDING SEPTEMBER 30, 1891.

To	£	s.	d.	£	s.	d.
Ordinary Revenue—						
Church Door Collections	1056	10	7			
Seat Rents	791	7	3			
Rents, &c.	17	10	8			
				1865	8	6
Special Collections—						
Church Extension	25	3	2			
Aged & Infirm Ministers' Fund	23	11	8			
Ministers' Passages	17	0	0			
Patients' & Prisoners' Association	22	6	6			
Ladies' Association (Poor Fund)	29	0	7			
New Guinea Mission	17	4	10			
				134	6	9
Missions—						
School Boxes	77	17	7			
Collection—New Hebrides	40	0	0			
Mr. Chisholm's Class	12	0	0			
Association	84	5	6			
				214	3	1
Sustentation Fund				428	2	1
Building Fund—						
Collection	172	14	8			
Treasurer Debt Reduction Committee	1000	0	0			
				1172	14	8
Bank of N.S.W. Overdraft				43	9	4
				£3858	4	5
Liabilities—						
Barr's Estate, Balance of Mortgage	1500	0	0			
Bank of N.S.W.	43	9	4			
				£1543	9	4

As against £2704 6s 6d at September 30th, 1890.

By	£	s.	d.	£	s.	d.
Amount due Bank N.S.W. Sept. 30th, 1890.						
Ordinary Expenditure—						
Minister's Supplement	450	0	0			
Co-Pastor	600	0	0			
Organist	100	0	0			
Instructor in Music	50	0	0			
Church Officer	100	0	0			
Gas	59	10	3			
Interest	208	18	8			
Schools	89	2	0			
Charges	106	10	2			
Repairs	67	18	11			
Insurance	19	9	6			
Presbytery Expenses	4	10	0			
Rates	16	14	0			
Library	4	12	6			
				1877	6	0
General Treasurer Synod—						
Church Extension	25	3	2			
Aged & Infirm Ministers' Fund	23	11	8			
Ministers' Passages	17	0	0			
Missions	214	3	1			
Sustentation Fund	428	2	1			
				708	0	0
Patients' & Prisoners' Aid Society				22	6	6
Ladies' Association				29	0	7
New Guinea Mission				17	4	10
Barr's Executors on a/c Mortgage				1000	0	0
				£3858	4	5

WALTER HISLOP, Treasurer.

We have compared the above statement of accounts with the Bank Pass-Book and Vouchers, and find same correct.
A. HERDMAN, }
JAMES EDGAR, } Auditors.

Mr. Beckley
First - the same
Dr. Hume

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